# THE COMBATE betweene Christ, and *the Deuill.*

*Foure Sermons vpon the temptations of Christ in the wildernes by Sathan: Wherein are to be seene the subtile* sleights that the tempter vseth against the children of God, and the meanes that God hath appointed to resist him, sanctified to our vse, in the example of our Sauiour Iesus Christ.

By *Iohn Vdall*, Preacher of the word of God, at *Kyngston* vpon *Thames*.

IAMES. 1.2.3.4.

¶ My Brethren, count it exceeding ioy, when yee fall into diuers temptations: knowing that the triall of your faith bringeth forth pacience: and let pacience haue her perfect worke, that ye may be perfect and entier, lacking nothing.

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1589.

# To the right Honorable

HENRY Earle of Huntingdon, *Lord Haſtings, &c. Of the moſt noble* Order of the Garter, Knight, and Lord Preſident *of the Counſell eſtabliſhed in the* North parts, *I. V.* wiſheth increaſe of all ſpirituall graces, and true honor in this world, and that endleſſe glory that laſteth for euer.

WHen I conſider with my ſelfe (right Honorable) that ineſtimable Crowne of immortall glory which it hath pleaſed God the Father, in his Sonne Ieſus Chriſt, to lay [a] vp in ſtore for thoſe, whome (of his mercy [b] and free fauour) he elected vnto himſelfe, before the foundations of the world: and with all thoſe [c] many tribulations and afflictions, by which his heauenly wiſedome hath appointed them to enter into the ſame: I ſee (as in a glaſſe) before mine eyes, the cauſe that moued our Sauiour Chriſt to ſay, that [d] ſtraight is the way which leadeth to life, and few there bee that fynde it: and the bleſſed Apoſtle *Paule* to ſet downe, [e] there is a lawe

[a] Math. 25. 34.
[b] Epheſ. 1. 45.
[c] Actes. 14. 22.
[d] Math. 7. 14.
[e] Rom. 7. 23.

in my members, rebelling againſt the law of my minde, and leading me captiue vnto the lawe of ſinne: for as the glorious maieſtie of that heauenly ioy doth rauiſh the mind of euery man to wiſh that he might be pertaker of the ſame, ſo (on the other ſide) the conſideration of afflictions, and preſent calamities, that all [f] thoſe who will liue godly in Chriſt Ieſus ſhall ſuffer, doth not only terrifie many, from taking in hand the profeſsion of Religion, but greatly [g] vexeth and greeueth (euen) the deere children of God, and maketh ſuch a contradiction betwixt the fleſh and the ſpirit, that they ſeeme in ſuch wiſe to be diſtracted, as though they were deuided into two parts, the one ſtriuing with maine and might, to go toward hell, the other labouring, by all the force that it is able, to goe towards God. But thoſe that euer meane to take that courſe which (alone) leadeth to the kingdome of heauen, muſt not only [h] ſeeke out of the word of God to know what he would haue them to do, and carefully to put the

f 2. Tim. 3. 12.

g Rom. 7. 27. Iob. 2. 3. &c.

h Iohn. 5. 39.

the ſame in practiſe, but alſo, they muſt make their [i] accompt to haue infinite, and continuall croſſes (euen) for the ſame: ſo that vnleſſe they be thus reſolued, that in reſpect of Ieſus Chriſt, they [k] accompt all things vile (and therefore for the profeſsing, and bearing witnes vnto his truth, are contented to abide all extremities, that Sathan, the world, or their owne fleſh, can raiſe vp againſt them) it is vnpoſsible that euer they ſhould [l] continue vnto the ende that they might be ſaued. For God in his wiſedome, hath ſeene it moſt meete, that they who ſhall reigne with his Sonne Ieſus Chriſt, ſhall alſo be conformed vnto the ſimilitude of his [m] ſufferings, to [n] drinke of the cup that he did drinke of, and to be baptiſed with his baptiſme. Now Satan (who is a ſworne enemy to mankinde, and ſeeketh as a [o] roaring Lion whome he may deuour) taketh occaſion by this decree of God to driue man into all extremities inward and outward, to the end that he may win him vnto himſelfe, in leauing the courſe of godlines, & giuing himſelfe

[i] Luke.14. &c.

[k] Phil.3.8.

[l] Math.24.13.

[m] Rom.8.17.

[n] Math.20.22.

[o] 1.Pet.5.8.

ſelfe ouer to commit all iniquities, and that with greedines: and ſo much the rather, becauſe he findeth our corrupt nature, ~~conuenient~~ matter to worke vpon, which in it [p] ſelfe is altogether euil: ſo that (excepting only thoſe whom it pleaſeth God of his meere mercy (in Ieſus Chriſt) to regenerate, by the [q] knowledge of his word, and [r] working of his holy ſpirit) all the poſteritie of *Adam* is vtterly ſeduced by Satan to be inſtrumēts of enlarging his kingdome, and encreaſing their owne condemnation. And thoſe whome the Lord hath reclaimed from the ſeruice of ſinne, vnto the obedience of his Goſpell, haue euer bin, and to the end of the world ſhalbe, ſo tempted of Satan, ſo hunted at, abhorred, and abuſed of the world, and ſo enticed by their own fleſh to retire vnto the league, and amitie of the world againe, that they ſeeme to be of [f] all men moſt miſerable: but this is their only comfort, and (in deede) the ioy that paſſeth all the pleaſures of the world, that their trouble is but for a [t] time; God wil releaſe them, and [u] wipe all

[p] Gene.6.5.

[q] Iohn.15.3.

[r] Epheſ.1.13.

[f] 1.Cor.15. 19.

[t] Pſal.30.5.

[u] Reuel.7.17.

all teares from their eyes; that as they
[x] are afflicted with Christ, so shall they be glorified and reigne with him: that the Lord maketh a [y] glorious accompt (euen) of the death of his Saincts, and reserueth their teares in [z] a bottle: yea, he accompteth all the troubles of his children to be his [a] owne, because (in deed) they suffer for his sake: but they shall not lack their reward, yea, such a reward, as is ten thousand times exceeding the measure of their sorrow: for the [b] troubles of this life are not worthy to be compared to the glory that shalbe reueiled. But yet we haue great neede to be comforted and staied, least we should be [c] wearied, and faint in our minds, for so much as no correction for the time is ioyous, but tedious, sharpe, & greeuous, able to make vs fal downe vnder the burthen of the same, vnlesse it please the Lord to teach vs how, and to giue vs might to support & susteine it: which is no where else learned, neither any other meanes giuen, then only the [d] word of God, which the Lord hath giuen vnto vs for that purpose.

[x] Rom. 8. 17.
[y] Psal. 116. 15
[z] Psal. 56. 8.
[a] Acts. 9. 4. 5
[b] Rom. 8. 18
[c] Heb. 12. 3.
[d] Psal. 119

Now, for ſo much as an experience, both of the ſubtiltie of our enemie in our afflictions, and alſo of the meanes how to beate him backe, is to be ſeene in thoſe temptations of our Sauiour Chriſt in the wildernes, becauſe I hauing in my ordinarie courſe preached vpon the ſame, and diuers who receiued preſent comfort thereby (being deſirous to haue the continuall vſe of the doctrine deliuered out of them) deſiring me to pen the ſame: I condiſcended vnto their deſire, and (as neere as I could remember) haue ſet them down as they were ſpokē, ſauing(only) that in ſome particular applications, I haue had regard(in writing)vnto thoſe to whoſe hands they may come, as (in ſpeaking) I reſpect mine auditorie,and I am bold to make choiſe of your Honor, to whome, I may dedicate the ſame,partly,for that I might ſhew ſome token of thankefulnes vnto the ſame, for your fauour towards me, and eſpecially, for that I am perſwaded the doctrine therein conteined, wil be acceptable vnto you. The Lord of heauen

and

and earth (from whom, all true honour commeth) increaſe the ſame vnto you dayly more and more : for the aduancement of his glory in this world, and the eternall comfort of your owne ſoule in the world to come. Amen.

*Your Honors moſt humble*

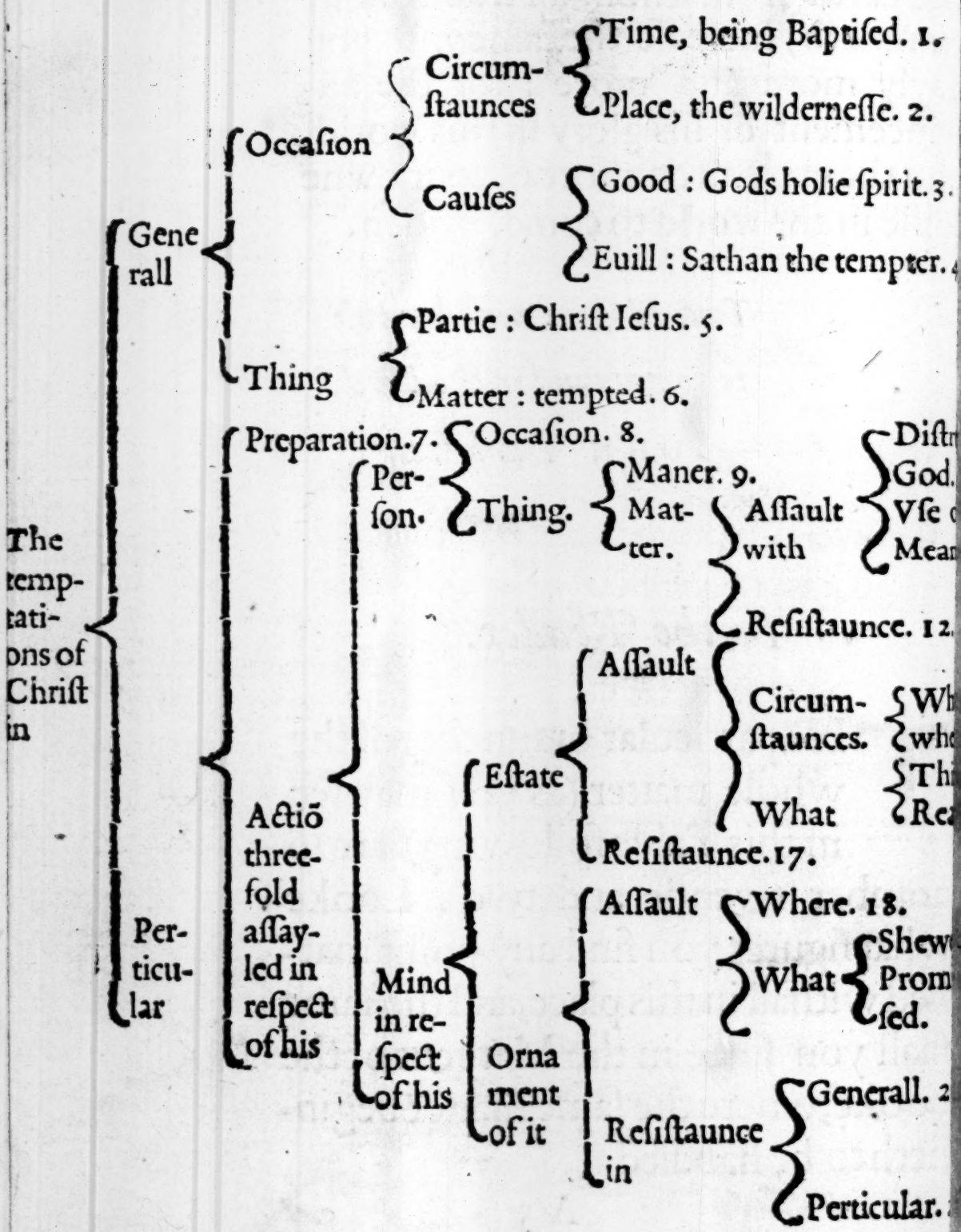
*to commaund in the Lord,*

IOHN VDALL.

## *To the Reader.*

THe particular braunches of the whole matter (as you may ſee in this Table following) are in nomber twentie and two. Looke what figures you find any point marked withall in this place, and the ſame ſhall you finde in the Margent of the booke, where the ſame matter beginneth to be handled.

# *A Methode of the whole matter in this Booke.*



# The first Sermon, of the Combate *betweene Christ and the* Deuill.

Matth. 4. 1. 2. 3. &c.

1. *Then was Iesus led aside, of the spirite into the wildernesse to bee tempted of the Deuill.*
2. *And whē he had fasted forty dayes, &c.*

WE heard the last day (beloued in our Sauiour Christe) howe it pleased God (when the fulnesse of time was come) that his sonne our redeemer should begin to make himselfe knowne vnto the world, to declare the same, not only by the testimonie of *Iohn* (who refused to baptise him) but also by the holy Ghost, discending on him in visible māer, and the voice of GOD from heauen, pronouncing him to be his beloued sonne in whom alone he is well pleased. Now it remaineth that we proceede vnto the enteraunce of Christ into the execution of his office, in the publicke reuelling of himselfe vnto the world to bee that *Messiah* so long looked for, by whom saluation is purchased to all beleiuers whether they bee Iewes or Gentiles,

In

For the viewe of the particular braunches, see the Table.

In which is conteined, first his triall, secondly his departure into Galile: his triall conteyneth those seuerall braunches that are expressed in the Table, whereof we are to speake as they lie in order.

1

*Then:*] In this worde is contayned the first circumstance, which is the time, when hee was tempted: to wit, when hee was Baptised and began to enter the course of woorking the worke of our redemption: wherby we learne, that when we are baptised, for somuch as in the same, wee [a] put on the profession of Jesus Christe, and receiue his cognisaunce, thereby vowing our selues to bee his souldiours, wee must bee sure of this, that Sathan wilbe our professed foe, to be pricking at vs, either to terrifie or allure vs from vnder the banner of our Captaine Christ Jesus, and therefore we must learn (so often as we think of our Baptisme or see the same Sacrament administred vnto others) to remember what place we are called vnto, and what a strong enemy we are to encounter with all, that we may be more watchful and warie, that his slie subtilties do not deceiue vs, nor his roaringes deuoure vs. A meditation most

[a] Gal. 3. 27.

The continuall vse of Baptisme.

needefull

needefull to be thought vpon. For wee see that many are contented to receiue the presse money of Iesus Christ, and to giue their names to bee inroled into his booke, who yet after all that, do flee vnto Sathās campe, and fight with might and mayne against him and his kingdome. For (if wee shal trie the truth hereof by the proofe and euent) how many are founde whose minds are infected with false and erronious opinions? whose liues swarme with vngodly and wicked practises and though they thus goe on from sin to sinne, yet Sathan will perswade them, that they bee Christians, for that their names are registred in the nomber of the Baptised: but if Christ bee no other way truly obeyed then by wholesome doctrine and holie conuersation, and Sathans kingdome, no otherwise erected, then by false opinion and dissolute behauiour: let vs assure our selues, that vnlesse we doe labour, by all good meanes to furnish our heartes with the knowledge of holy doctrine, and to adorne our liues with godly behauiour: say what we wil and pretend what we list we are reuolters frō the obedience that we professe vnto Christ by

The markes of reuokers from Baptisme.

our

our Baptisme, and instrumentes for Sathan, whereby he strengtheneth his kingdome to our owne destruction. Agayne it teacheth vs the state of Gods children here in this world to bee in continuall battaile: For so long as we be vnder the protection of Christ Jesus, Sathã is our sworne foe, by whom we shalbe sure to haue al ỹ iniuries that hee can procure vs, either by his owne person, our owne flesh, or his instrumentes, the worldlinges that knowe not God: which is a lesson needefull to be learned: for some (who (indeed) measure Religion by their owne fancies) think it an easie thinge to bee a Christian, and therefore accompt euery man and woman to be one: Againe, some would gladly be Christians, so that the applause of the world might also goe with them. Wherupon it commeth that the one neuer vnderstandeth what religion meaneth and so proceedeth sleepily to destruction, the other not hauing cast his accomptes before, seeth those difficulties therein, that he was not aware of, and forsaketh all, both religion and profession of the same: the example of our Sautour Christ doth very notably méete with them both,

The condition of the godly in this life.

both, with the first, in sheweing what a mightie foe, we shal haue in Religion, and therefore it cannot be an easie thing: with the second that the difficulties wilbe many, and therfore to aduise our selues before we make any profession of Christ, least we be driuen, thereby with shame to renounce that which here-tofore we haue seemed to loue, and so after [b] our setting hande to the ploughe, and looking backe be vnfit for the kingdome of God. The worlde is full of such people, whose estate is most fearefull, and therefore let vs beware. Moreouer we see that Christ, assoone as euer hee beginneth (as it were to poynte the finger) towardes that publicke office, whereunto he was allotted of God the Father, is forthwith assailed: shewing vnto vs, that whensoeuer it pleaseth God to moue vs to take in hand any good action, the enemie wilbe sure to crosse it with all the stumbling blockes, that he is able to lay in the waie. The which we see verified by experiẽce in the booke of God: ỹ trouble of *Moyses* did begin, [c] when it came in his heart to visite his brethren: [d] *Dauid* liued quietly vntill the Lord vsed meanes to bring him to *Saules*

With what minde we must take in hand the profession of Religion.

[b] Luke. 14. 28.9.62.

Trouble accompanieth euery good action.

[c] Actes.7.23.

[d] 1.Sam.17. 34.

*Saules* campe, that hee might set vpon and ouercome *Goliath*, & afterward his troubles were endlesse. [c] *Paule* was not contradicted, but liued in great credit among the Iewes, vntill the Lorde made him a Preacher of the Gospel, then was he neuer free from slaunderous accusations, violences and all kinde of iniuries, the reason whereof is, for that Sathan being iealous ouer his owne kingdome, and fearing the ouerthrow thereof, when he seeth any reysed vp to fight against it, doth most buselie bestirre himselfe for the suppressing of the same. Therefore as euerie one (that will do any good thing that may be acceptable vnto God, comfortable to his conscience, and profitable to his brethren) must learne to haue an inuincible and indefatigable stomack, for that he shalbe sure to haue many a counter-buffet and foyle, if Sathan can procure it: so in the depth of all his extremities, and in the middest of tribulations, he may gather an argument vnto himselfe of singular comfort, that if he do that which is warranted by the worde of God, and taketh it in hand with the testimony of a good conscience, he may assure himself (for most sure

[c] Acts. 9. 23.

sure it is) the more troubles that he endureth, the more is he in the fauour of GOD, and doth him the more seruice, against the enemies of his glorie, the world and the deuill, and surely as this is a most profitable doctrine to be learned, so is it most necessarie for all Gods people in these daies, but most especially for those Ministers of the word of God that do with good conscience, rebuke the world of sinne, and plainly vrge the necessitie of walking in the narrow path, agaynst whom the world is so mad, (partly for that iniquitie aboundeth among men, and especially for that through lacke of discipline in the Church, euery man is let alone to do what he list) that a man would thinke hell were broken vp, and all the hell-hounds there were transposed into the shape of men, so horrible, so false, so slaunderous, and so bitter be their words and deeds (when they can) agaynst those sillie ones. But this is our stay, [f] the Lord that is in heauen doth laugh them to scorne: and this is to vs an argument of great comfort, that the more they rage, the more are we assured that God is on our side.

[f] Psal. 2. 4.

*Into the Wildernes*] the place where he was

tried commeth now to be considered, which was the vninhabited wildernesse, where were no creatures, but wilde beastes (as
g Mark. 1. 13. g *Mark* recordeth) among which he liued for that time: whereunto the world may wel be compared, because of the troublesomnes, intricate waies, and daunger thereof. Our Sauiour was led by the spirit thither: first,
Causes of his being in the wildernesse. that he might come thence, as a new man, fit to take in hand so waighty an enter-
h Exod. 34. 28. prise, which also was prefigured h by *Moyses* his being fourtie daies in the mountain,
i 1. Kings. 19. 8 i and *Eliah* in the cane of *Horeb*. For ỹ absence euen of those with whome wee haue been most conuersant, maketh thẽ appeare vnto vs in more reuerẽt accompt. Secondly, it was that he might be the more subiect to temptation (for Sathan alwaies getteth more aduantage agaynst man when he is solitarie, then when he is with companie) and also lesse hindred by the world, or any thing or person therein, to conquer and get the victorie of this enemie.

3 *Led by the spirite*] that is, he was conducted by the guiding of Gods holy spirit, according as God the Father in his wisedome had appoynted. Whereby ariseth vn-

to

to vs this doctrine very needfull to bee learned, and very comfortable to bee remembred, that (notwithstanding Sathan [k] roareth night and day, and seeketh by himselfe and his instruments, continually to vexe and trouble vs, ayming at our destruction yet) all things are so determined and directed by Gods mightie power & prouidence, that no vexation of body or spirit, can befall vs, without his will & appoyntment, whereof we haue a notable example in the seruant of God [l] *Iob*: whose estate, albeit Sathan did greatly enuie, yet vntill ỹ Lord gaue power into the enemies hand against him, he could neither touch his goodes, his children, nor his person. The which if we learne aright, it will minister vnto vs manifold comfort and instruction. For first it is vnto vs a notable shield agaynst dispayre and distrust that naturally groweth in vs, when we are in tribulations, to feare, that our former estate is irrecouerable, or that the fauour of God is cleane remoued from vs. For if we do consider with our selues that God is the authour of the afflictions of his people, and that they are not vexed without his appoyntment, and moreouer that it is his

[k] 1. Pet. 5. 8. Luke. 22. 31.

[l] Iob. 1. 12.

Sathan cannot touch vs vntill God giue him leaue.

A comfort in all afflictions.

vsuall dealing with his seruaunts, it must needes teach vs not to despise the correction of the Lord,[m] neither faynt when we are rebuked, for so much as he loueth them, that he correcteth, and scourgeth euery sonne that he receiueth. Agayne, it will teach vs to take heede that we vse no vnlawfull meanes to eschew the same: for when wee consider, that GOD, who (knoweth better than wee what is needfull for vs) hath imposed the same vpon vs, it must needes make vs very well contented with his gracious appoyntment: neuer seeking to winde our selues from vnder his hands by those meanes that be vnlawfull, but patiently to abide his leasure for the remouing thereof: at whose good pleasure wee shall be sure to be deliuered, or else it shall come to passe that the Lords correction (which he in loue inflicted vpon vs) shall by our misdemeanour bee turned into the markes of his wrath and anger: for that wee haue played the partes of vnbridled coltes, striuing to cast off the Lords bur then, and to winde our selues (as much as in vs lyeth) out of his gouernment and protection. Moreouer, it wil teach vs most carefully to vse all good and lawfull meanes for th

[m] Heb. 12. 5.

A lesson to be practised in afflictions.

Note this well.

the preuenting of daunger imminent, or the remouing of troubles present, in both which many do greatly offend: for some are so secure and careless, that by their owne negligence they procure to themselues many a woe, for that they haue not prouidently foreseene the euill approaching, others being alreadie fallen into extremitie, are not so vigilant in watching of all opportunitie of redresse, in taking the occasions by those good meanes, which their wise trauaile (by the blessing of GOD vpon it) might haue procured vnto them: against both which this doctrine doth teach vs a lesson to be noted, that seeing afflictions come from God, (and are not els good) who only knoweth on whom, when, and how they shalbe imposed, if wee desire to haue no trouble, but which bringeth the fauour of God with it, wee must so prouidently forecast, and vse all good meanes so carefully, that we neuer be (through our owne negligence) the cause of our owne trouble.

Two extremities to be auoyded in respect of afflictions.

*Of the Deuill*] that is, it was decreed of God the Father, and brought to passe by the guidaunce of Gods spirite, that Iesus Christ (the Sonne of God) should be temp-

ted of the common enemie to God and man *the Deuill.* ] The name wherewith he is here termed, doth signifie in the originall tongue, which the holy God vseth, a false accuser or a carping disgracer, that seeketh by all subtill cauilles to disgrace the trueth and those that vphold it: by which name is notably paynted out vnto vs, the nature of our spirituall aduersarie, to bee a false accuser, and cauilling wrangler, which wee may see by him put in practise continually. [n] He falsely accused God, to enuie the good estate of man, and therefore forbad him the tree of knowledge of good and euill. [o] He falsely accused *Iob* to serue God, not with singlenesse of heart, in duetie and with an vpright conscience, but because GOD had blessed him: and therefore auouched plainly and impudently, that if God would but touch him, *Iob* would curse him to his face: which nature we may see also in his children that are marked with his stampe. For if you talk with them of those that do vnfainedly feare God: they will either falsely accuse them not to bee the persons they make shewe for, (or the notes of godlinesse appearing in them most euident) yet they will so lessen, extenuate,

The name deuill describeth the nature of our spirituall foe.

n Gen. 3. 5.

o Iob. 1. 9. 10. 11.

The qualities of the deuill are in the wicked.

extenuate, and clip the glorie of their holy conuersation, that they will be sure that (as much as in them lyeth) they shall be disgraced. But, to returne, the tempter being thus described to bee so cunning and so subtile, wee may first see what great care and diligent paynfulnesse must bee in the course of our whole life, that not alone in the matter of godlinesse, but also in the manner, wee walke very vprightly. For if our arch-enemie or his members can but catch the least defect in the simplest circumstaunce of any of our actions, they thinke it matter inough to cauill vppon, and sufficient occasion to speake against vs and our whole profession. Secondly, wee may behold the qualitie and affection of Sathan in the temptations of man, and thereby how it differeth from the minde of God in the same. For Gods intent is to trie his to find them the more, that they may bee (as the purest gold) most glorious instrumẽts for his praise: but the purpose of Sathan is, to darken, extinguish, and vtterly ouerthrowe all good things in man, and (at length) man himself to endles perdition, and so the self-same action appeareth good in God, but euill in Sathan.

What the subtilties of Sathan must teach vs.

How God and Sathan doe both worke in one action and yet it is good in God, euill in Sathan.

5 *Iesus was led*] The sonne of the eternall God, equall with the Father and one with him, man like vnto vs in all things, (p yet without sinne) was assayled of that spirituall aduersarie the deuill. This may seeme very straunge that he in whose nature was no corruption, (and therefore no matter for Sathan to worke vpon) should be tempted: but we are first to consider that he was verie man, in whom all naturall affections (which of themselues are not euill) rested: which before they were corrupted, were capable of temptations, as we see in *Adam* and *Heua*, who were created q exceeding good, and yet sinned not, vntill they yeelded to Sathans suggestions, in which pure estate Christ Iesus is man. Secondly, he tooke vpon him our nature, to the end that in the same he might ouercome, (in which we are conquered of Sathan, when he is encountered onely by our owne power) so that it is not only no straunge thing, that he was tempted, but a thing most needfull for our benefite, and comfortable for our consciences. The causes that moued him thereunto bee further to be considered, which are in nomber many: first, that he might (euen

p Hebr. 4. 15.

How Christ could bee tempted being without naturall corruption.

q Gen. 1. 3.

The causes why Christ was tempted.

in

in temptation) winne that, which our first parents lost: in which respect, the Apostle *Paule* maketh an *Antithesis* betwixt *Adam* and Christ, because the one did recouer that which the other had lost, which is not in matter only, but euen in maner also. Secondly, that we might see and knowe, what a professed enemie Sathan is vnto mankind, that durst presume to assayle (euen) the sonne of God, when he was in the forme of man. Thirdly, that he might ouercome in the flesh, to the end that we comming vnto the like combate, and fighting against the same aduersarie, may learne not to quayle or languish, but valiantly to set vpon him, certainly hoping that as our head ouerthrew him in the flesh, so will he giue power to vs (his weake members) to do the same. Fourthly, that we may know, that temptations, tryals, and extremities whatsoeuer, can befall vnto man, are not signes of Gods displeasure (as the world imagineth) for so much as the sonne of God was partaker of them. Fiftly, that in his owne person he might shewe the manner how the aduersarie is to bee resisted, that wee (who are his members) and therefore are to walke as he hath

r Rom. 5. 16.

hath set himselfe for an example, might learne to follow him in the same. Sixtly, that he hauing experience of temptations, might haue the more [f] compassion towards vs, and therefore be more readie and willing at all assayes to help vs.

[f] Heb. 4. 15.

*To be tempted.*] We see the partie that was tempted, which temptation is first set downe in generall, that he was tempted (as *Luke* saith) for the space of fourtie daies, for (although the perticular, and most especiall triall is set downe afterward, and he is sayd to be there fourtie dayes) we must not imagine that he was idle, but in that he was led thither to be tempted, it must needes be, that he was in the whole course of that time assayled by the enemy. 6

Before we come to the perticular temptations, let vs consider briefly what is to be found in the Scripture, of temptations, so farre as may concerne our present instruction. And first for the word, which in our common speach is seldome spoken of but in euill part, it is vsed in the Scriptures both in the Hebrew and Greeke tongue in more generall signification, to trye, and the same word is most commonly vzed in both ỹ languages,

The nature of the word tempted, in the Hebrew and Greeke tongues.

guages, whether mention be made of good or euill trials, and is of it selfe not restrained to parties or circumstances indifferently to be taken.

God tempteth.

The parties that the Scriptures tell vs, do tempt or trye, be God, Sathan, and man: God is sayd to try [t] *Abraham*, [u] *Iob*, and the *Israelites*: Also *Pharaoh*, *Nabuchadnezar*. &c. When the Lord tryeth his seruants, it is either with good successe after sharpe estate, or with extremitie after happy successe, which is to the end that their faithfulnes may appeare, and in all these things, they setting God before theyr eyes, the chiefe goodnesse of man, and preferring his obedience before their owne pleasures, do carrie an euen hand, acknowledging euerie condition to come of God. The wicked on the other side, if the Lord try them with extremitie, they burst out into blasphemie as [x] *Pharaoh*: or impatiencie, as [y] *Achitophell*: or else giue them selues to all vnlawfull meanes of escape, as [z] *Saule*, if with good successe in worldly blessings, they abuse them, some to Epicurisme, as [a] *Dines*, some to pride, as [b] *Nebuchadnezar*: some to reuenge: [c] as *Absolom*: some to forget

[t] Gene. 22. 1.
[u] Iob. 7. 18. 23. 10.

God tempteth his, two waies.

The mind of the godly in triall.

[x] Exod. 5. 3.
[y] 2. Sam. 17. 23.
[z] 1. Sam. 28. 7.
[a] Luke. 16. 19.
[b] Dan. 4. 27.
[c] 2. Sam. 14. 30.

forget God, as the[d] *Israelites*: so that by this may wee notably examine our selues, how we stand affected towards the Lord: for it is most certaine, that wee are within the compasse of one of these sortes of people, Sathan tryed [e] *Iob*, [f] *Peter*, [g] *Achab*, &c. For he sifteth both the godlie and wicked, the godlie by the sight of Gods word and power of his spirit do resist him: the wicked take vp all the baytes layd for them and obey him: and therefore are not so properly sayd to be tryed. As for example, when he assayleth man to the breach of any of the commaundements of God and the practising of any sinne, the childe of God seeing that it is contrarie to Gods word (and therfore must needes be of the deuill) striueth by all good meanes to ouercome, and to stand sure to the course of true godlines. Contrariwise, the wicked is caried away with the present delight of sinne, & coueteth the same with greedinesse. By this also we haue occasion to examine our selues in what estate we stand. The Scriptures tell vs also, that man doth trie: and that is two waies, either he tryeth God, or he trieth man: he tryeth GOD, when by continuance in sinne, and

Num. 13. 6.

Sathan tempted.

[e] Iob. 1. 26.
[f] Luk. 22. 31.
[g] 1. Kings. 22. 31.

Man tempteth God and man.

presu-

presuming vpon Gods mercies, he prouoketh his patience,[h] so did the *Israelites* often: such be they among vs, that when they heare that God is mercifull and readie to forgiue, do vpon the same gather to themselues immunitie to sinne. But the Scripture speaketh most fearefully of such, that[i] their damnation is iust, that they were[k] fore-ordained to that condemnation: that they abusing Gods[l] patience, which should lead them to repentance, doe heape vp vnto themselues wrath against the day of wrath, he tryeth man, when he doth any thing wherewith to moue his patience, or to greeue him: many such there be, who are driuen of Sathan into such impudencie and obstinacie, that they will not onely goe on vnto all sinne, in the whole course of their life: but they will the rather sinne, if they thinke it will grieue him that is wont to reproue him, cleane forgetting that themselues, being the offenders, the vengeaunce of God shall fall (not on the hearer, reproouing it according to his[m] duetie) but on the doer of that whereby God is offended. This place is of Christ Iesus his tempting by Sathan, and therefore is properly to be vnderstood of those temptations, where-

[h] Exod. 16.

[i] Rom 3.8.

[k] Iude 4.

[l] Rom. 2.5.

[m] Leuit. 19.17. Ephes. 5.11. Hebr. 10.24.

Three causes moue Sathan to tempt the godly.
1. In respect of God.
2. In respect of the godly.
3. In respect of him-selfe.

wherewith the godly are assailed of Sathan their swoyne enemie, the causes that moue him there-vnto, be first in respect of God: secondly, of the godly: thirdly, of himselfe. Of God, for that he in iustice hath inflicted the paine of eternall woe vpon him for his rebellion, which he knoweth to be irrevocable, and his former estate past recouerie, and therefore he laboureth, as he thinketh, to be reuenged of God, in assailing his people: in vering him in his seruants, and seeking to lessen his kingdome by seducing of those whome it hath pleased God of his mercie to make worthie that calling. He doth it also in respect of man, whose estate he doth enuie, for that it is better then his owne, and therefore he laboureth by all extremities that he can deuise to vexe him in the same, to make it lesse ioyous vnto him, and to bring him, if it were possible, to think his cõdition odious in his own eyes: he doth it moreouer in regard of himselfe, who knowing that he is finally to be damned, & that he is the king of hell, & Prince of perdition, laboureth by all meanes to bring, if it could be, the very elect into the compasse of the same, for the enlarging of his kingdome:

being

being desirous to haue all others partakers with him in that endlesse torment whereunto he is finally adiudged. The course that he taketh in these temptations, is not forth-with to set before the eyes of the godly, the thing that he aymeth at, (for he knoweth that in soule they are brought to abhorre it) but first he will sleyly suggest into their mindes, the cogitations and motions of his intent, which if they rest vpon, and do not forth-with beate them backe, hee will goe a step further, to weet, to bring them to consent there-vnto: which once beeing gotten, there remayneth nothing, for the partie is wonne vnto him, but to put the same in execution, the meanes whereof shall quickly be prompted into him: so that the slights of the enemy being so subtile, if euer we thinke to auoide them, we must haue these two things, wisedome to discerne him, and power to resist him. This wisedome is not humaine, neither by nature, arte, nor experience, but the true knowledge of Gods word, whereby to be able to discerne the [n] things that differ, without which we runne headlong into our enemies hands, & (such is our natural blindnesse)

Two things required to resist Sathan.

[n] Phil. 1. 10.

nesse) chose to hearken to his motions and like well of them, because he can turne himselfe into° an Angell of light, and make vertue to seeme vglie, and vice beautifull vnto man. Unto this wisedome and true knowledge is also power to resist him requisite to be adioyned: for to no purpose were it, if we could neuer so cunningly decipher the subtilties of Sathan, and discerne them at the first, vnlesse wee bee also able to resist him, (for els haue we but gotten this, that where other men goe headlong into destruction, and know not of it, we should wittingly and willingly doe the same) this power is no way to be sought or found within our selues, or in any thing that wee can do, but only of the Lord, who as he is able, so is he willing to helpe all those that seeke to him: for so he saieth, P come vnto me all ye that trauaile and are heauie burthened and I will ease you, q aske and you shall haue, seeke and ye shall finde. Now, this comming vnto him is by Faith, and repentaunce, carefully vsing those meanes that he hath prescribed in his worde, and this must not onely bee, but it must also bée without delay, resisting the beginning. For Sathan is farre more easely

° 2. Cor. 11. 14

P Math. 11. 28

q Math. 7. 7.

easely driuen backe in the first beginning, then after-ward when he hath got more hold, for as by his continuance he groweth great in man, so doth he dayly lessen mans power to resist, and therefore it is no putting off from day to day, as is the manner of the wicked that knowe not God.

Sathan must be resisted at the first.

The things wherein he tempteth, be diswading from euery good thing, and perswading to the contrarie: he diswadeth frō goodnesse, by shewing the impossibilitie, the trouble, and small necessitie of it: as for example, when thou goest about to seeke to know Iesus Christ out of his word for thy owne comfort, he will tell thee, that the Scriptures are exceeding long, meruelous hard to be vnderstood, and thou hast such and such busines to employ thy selfe about, that it is vnpossible that euer thou shouldest attaine vnto it: also, that the troubles which do accompany such a course be innumerable and intollerable, as these, the world will note thee to be a Puritane, and so thou shalt be come odious vnto thy frends, who heretofore haue loued thee: persecutions haue euer been stirred vp against such persons, so that where-as thou now dwellest safe, and

The things which he doth tempt, and the reasons that he vseth.

How he diss-wadeth from Religion.

hast the world at will, thou shalt be in haz-
zard of losses, disquietnesse, and great vexa-
tion: whereas heretofore thou hast taken
thy pleasure in euery thing, now must thou
leaue them, thou must lay aside thy pomp
and brauerie, thy daintinesse and delights,
so that thou hadst better be out of the world
then to liue so austerely: besides this, he
will tell thee, that it is a thing, not so need-
full, for the depth of knowledge belongeth
to Deuines and great learned men: it is
sufficient for thee to knowe a little, being a
priuate man: and to be so strict in thy life as
to follow Gods word in all points, is but
curiositie, and too much scrupulousnes, for
man is not saued by his works, but by
Gods mercie: and if thou shouldest do thus,
they would thinke, that thou art singuler,
and contemnest all others in respect of thy-
selfe, so doth he deale in seducing from euery
good thing: he will make thee thinke thou
shalt neuer attaine vnto it, it were a tur-
moile vnto thée to practise it, & it is a thing
not so needfull, thou shalt do well inough
without it. But ỹ child of God is to learne
that if it be a thing that God hath comman-
ded, a thing whereby God may gaine glo-
rie

The remedies against it.

rie, and his Church benefit, and thine owne soule comfort, thou must be of an inuincible courage, neuer dispaire at the troubles, but commit the successe to him that commaundeth: and to knowe that it is a thing that is most needfull, or else God was vnwise to enioyne it to thee: Againe, he perswadeth to euill by so many contrarie reasons, propounding the profit and pleasure, and remouing the paine and terrour. He will tell thee the necessitie of it, how thou canst not be without it in this world, how beneficiall and delightfull it is vnto thee, and how easie to be attained. As for example, when he would haue thee of no Religion, but a plaine Atheist and time-seruer, he will tell thee, that the worlds estate is tickliſh and vncertaine, subiect to change and alteration, so that if thou shouldest stand stiffely to one Religion, thou shouldest be in daunger of great trouble, therefore vse thy selfe so, in the time of this Religion, that when a contrarie doth come, thou mayest be ready also to professe, that the necessitie and pleasure of it is great, for so shalt thou be sure to haue all thy possessions to thy selfe, and thy posteritie, thou shalt liue quietly without

How he perswadeth vnto sinne.

any feare of alteration. And for the course it selfe, it is verie easy to be attained: for if thou do only in a little outward apperance, satisfie the worlds request, it is sufficient. But all this while he stealeth out of thy mind, the view of Gods seuere vengeance against careless caitiffes, his horrible punishment to them that are [r] neither hote nor cold, to them that [s] deny him before men: and this or the like course Sathan taketh in perswading to any sinne. But the true Christian for the auoiding of these sleights, must remember that there is but one God, and therefore no Religion can please him but one, that he created and [t] redeemed man to serue him, and therefore he may not make a small accompt of it: [u] his soule is more precious then his bodie, and therefore it must principally be prouided for: the Lords protection is ouer his people, and therefore they neede [x] not feare what man can do vnto them: [y] all things fall out for the best for them that feare God, and therefore come death, or life, losse of goods, or whatsoeuer else, it shall be good for me. The parties that feele these temptations most, be the holiest and the godliest persons, as we see by

[r] Reuel. 3. 15.

[s] Luke. 12. 9.

The remedie against it.

[t] Luke. 1. 74.

[u] Math. 10. 25.

[x] Psal. 56. 4.

[y] Rom. 8. 28.

The godliest are tempted most.

*Dauid*

*Dauid, Paule*, and Jesus Christ in this place. For the further that a man is gone from his allegeance, the forer foe he is vnto him, and endeuoureth the more earnestly to reclaime him againe: but the other, that are not yet regenerated, he possesseth wholly in peace, and they obey him without resistance. For (being blind for lack of knowledge, and senceleſſe of sinne) they are led blind-fold by him, and willingly into destruction. And therefore to be tempted, is not as man thinketh a detestable, but a comfortable thing, and therefore the [z] Apostle *Iames* exhorteth vs to accompt it an exceeding ioy, when we fall into diuers temptations. Most ignorantly then do they wish, that seeing godly ones in afflictions of mind, say, (as is the maner of many) they would not for all the world be in that case, all one, as if they should say they would not for all the world be out of the clutches of the Deuill, nor be the souldiour of Christ Jesus, to bid him battaile. This temptation in the godly is effectuall diuers waies: First it aduanceth greatly the glorie of GOD: for when so strong and subtile an enemie, so greatly experienced in deceit, shall be vanquished by so

It is a thing not euill but good to be tempted.

[z] Iames. 1.2.

The effects of the temptations of the godly.

meane an instrument as a man, weake and subiect to so many infirmities, the power of God appeareth most mightie, and his might most gloriously performed in [a] weakenesse. Againe, it giueth notable ouer-throw to the enemie, and disappointeth him of his purposes: for being resisted, he [b] flyeth away. Lastly, it is beneficiall to the partie tempted two wayes: First, it assureth his soule of the loue of God the Father to him, whose presence he hath experience of, in the beating backe of so puissant an aduersarie: Secondly, it confirmeth the minds of the brethren to be fully perswaded, that God doth loue him (and therefore to haue all holie communion with him) because they see that Sathan (whose power and sleights they are not ignorant of) hath so notable an ouerthrow in so weake an instrument.

1. Gods glorie.

[a] 2. Cor. 12. 9.

2. Sathans ouerthrow.

[b] Iames. 4. 7.

3. The benefit of the partie tempted two wayes.

¶ The

## ¶ The second Sermon.

### Verse. 2. 3. 4.

2. *And when he had fasted forty dayes, and fortie nightes, he was afterward hungry.*
3. *Then came to him the tempter, and said, If thou be the sonne of God, commaund that these stones be made bread.*
4. *But he aunswering, said, It is written, man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.*

*And when he had.*] Now come we to the consideration of the perticular triall (which I so call in respect, that it is expressed to vs in more perticular manner) before which is to be considered, his preparation thereunto contained in the words following.

*When he had fasted fortie dayes and fortie nightes,*] that is, when he had been in the wilderneſſe among the wild beasts, and tasted no manner of foode for the space of fortie daies and fortie nights, in all which time,

he was not hungry, neither had any desire of corporall nourishment, for it is said, that he was afterward hungry. The Papists (who Apishly do counterfet euery thing in the Scriptures, especially those that do no way appertaine vnto them) would ground vpon this place their Lenton fast, and thus forsooth they reason: Is not all that is written, set downe for our learning? is not euery action of Christ our instruction? doth he not bid vs learne of him? and that we must take vp our crosse and follow him? all which, so long as they speake generally, is true: and being rightly applied, is also in perticular true: but it doth not follow that therefore euery action that Christ Jesus did, is to be imitated of vs. For the Euangelists do commend vnto vs, three sorts of actions done by our sauiour Christ Jesus: the first, are the actions that were to be done for the accomplishment of the worke of our redemption, to wit, to be begotten without the help of man: to be borne of a Virgin: to satisfie the wrath of God on the Crosse, for the redēption of man: to rise againe the third day: to ascend to the right hand of God the Father, & there to make intercession for mā vnto

How the Papists reason for their Lenton fast.

Three sorts of actions done by Christ, of which the last only is to be followed.

vnto God. Which no man will say, that wée must follow. The second sort are his miracles, which hee wrought in the world, as turning water into Wine: walking vppon the Seas, causing the surging waues to cease with his word: healing (in a moment) the sicke: clensing the leppers: raysing the dead: in the nomber whereof is this fasting, all which were done, not that wee should striue to do the like, which neuer man could do sauing those to whom (in wonderfull maner) hee gaue the gift of doing miracles, as the Apostles in the primatiue Churche, for the further confirming of their doctrine among the gentiles: but partly to shew most euidently, that he is very GOD therefore the true *Messiah:* and partely for the more assuraunce and confirmation (as the [c] Euangelist *Iohn* sayth) of our fayth: The third sorte of actions be, his obedience to God his father: his humilitie in submitting himselfe (euen to the least) to do them good: his patience in al extremities: and his loue (euen) to his enemies: which wee are are not onely to labour to follow in some measure, but (which more is) to propound vnto our selues his perfection therein, and neuer to content our selues

[c] Iohn. 20. 31.

selues with any scantling, but alwaies to striue to be more and more conformed thereunto by imitating of him. But let vs a little consider how aptly their action is proportionable vnto their paterne. Christe in that whole space eate nothing at al, they will only refraine from certaine meates of their owne shoueling out, and in al others gorge themselues in most delicate maner: Christ did it but once and neuer after, they must do it euery yeare once: Christe did it, led by the spirite, they doe it of their owne head, without the direction of Gods spirite, for they haue no warrant for it in the word, and the spirite goeth not without the companie of the word: Christ (onely did it) and forbad no particular meates, they allow certaine meates and forbid the rest, and so [d] teach the doctrine of Deuils: Lastly, Christe prescribed no set time of abstinence, nor the Apostles after him, neither knew the primatiue Church any for 400. yeares after, they prescribe a determinate time (by an inuiolable law vnder the greate curse) as that of the *Meedes* and *Persians* which may not bee altered. But let them goe, and let vs come to the right vse of this action, which is, first in fulfilling

Christes fasting and the Papists differ in fiue points.

[d] 1. Tim. 4. 2. 3

*Augustine Epist. 86. ad Cassulanum.* Why Christ fasted fortie dayes and forte nightes.

fulfilling that which the like (of [e] *Moyses* deliuering the law and [f] *Eliiah* restoring the law) did prefigure: to shewe that it is he who is the end of the law, and the fulfiller of the same, to the turning away of the curse, which through the breach thereof was due vnto all mankind. Secondly, it is to shew that great and extraordinarie actions are not to be enterprised lightly or rashly, but with great and singuler preparation, which being not obserued among vs, the Lorde doth iustly punish our headines, with il successe (and is especialy to be seen in the course of the Magistracie and Ministery of this whole land) the Lord lay it not to their charge whose fault it is.

e Exod. 34. 35.
f 1. King. 19. 8.

*He was afterward hungry*] that is for the space of the 40. dayes hee was not hungrie. But when they were ended *hee was:* which declareth plainly that it was an exceeding miracle, and therefore not of vs to bee followed we learne by this, first, that Christ Iesus though he was the eternall sonne of the euerlasting GOD, yet he was also true and very man: for els could he not be subiect vnto hunger, which is the proper passion of the flesh and bloud. Againe hee being hungry was in the wildernesse, and had no present meanes

A proofe that Christ was verie man.

Extremitie no cause of dispayre.

meanes to releiue him, to teach vs,(for our comfort)that wee being in the like distresse, yet are we not to dispaire of Gods prouidence, neither to condemne our selues as out of the fauour of God: for somuch as it was,the condition of the sonne of God:himselfe. But)which is the speciall drift of this place)Sathan came then vnto him to tempt him in speciall maner, to shew vs the cunning of this Fox, that doth then assaile the sonne of God in the matter of foode (as we shall see anone) when he is hungrie: for hee can watch his times,when most opportunitie serueth,and when,or where man is weakest and most like to bee most easely ouerthrowne. Which wee may see obserued by the holy Ghost in the Scriptures to be his wonted maner: Hee set not vpon *Eue* while the Lord was placing her with her husband, nor while *Adam* s was with her, but when she was alone most destitute of succour,neither did he begin with *Adam* when he ment the ouerthrow of mankind,but with the woman the weaker vessel,he laboured not with *Dauid* (to entice him to adultrie)before hee was king,being set on worke (by the malice of his foes) with continual trouble,nor after he

Sathan can espye his fittest opportunitie and take it.

s Gen.3.2.

he was Kinge either in his warres with his forrain aduersaries, or in his house being cõpassed with his seruants and subiectes: but when he was [h] walking (alone) on the rofe of his palace hee sought not to sift *Peter* while he was in the company of Christ Iesus and his Disciples (whose presence and comfort might haue supported him) but whẽ he was among a company of rake-hels the high [i] Priestes seruing men by the fire side. The Scripture is ful of such examples, and all is to this end, to teach vs diligently to stand vpon our gard, and to watch our owne waies very warily, for when we seeme in our owne eyes in most happie estate, then are we most easely deceiued, so simple we be in spiritual matters and so subtil our enemy is to take vs at the aduantage.

h 2. Sam. 11. 2.

i Luke. 22. 55.

*Then the tempter came vnto him*] the mãer of the speciall temptation followeth, which may seeme to bee either in visible presence, (as some haue taken this place) or in sounde of voice vnto the outward eares: but if we do compare his comming with the maner of his proceeding, and consider of Christes temptations according to the right end therof, we shall plainly perceiue, that this comming of

The tempter came not vnto Christ in visible manner, but in motion.

of the tempter vnto him, is onely in motion, for where it is sayd in the wordes following hereafter, that hee shewed him all the kingdomes of the world in a moment, if his tempting of him were in corporal maner, it were vnpossible. For though Christe bee GOD (and therefore infinite) yet is hee in body finite, and was in his corporall eyes able, onely, to see so farre as another man, which is not the thousand part of the world, and therfore it must bee in motion that hee did shewe them vnto him, and so consequently he came vnto him not in bodily manner, but by offering vnto him such cogitations. Againe Christ Jesus taking vpon him our estat, not onely to redeeme vs, but also to bee an example vnto vs, how can his temptations be our comfort when wee are tempted, if they were of diuers kinds? For it is euident, that the temptations of Gods children be inward by cogitations, and therefore the holy ghost in the Epistle to the Hebrewes, sayth notably, that [k] he was tempted in all thinges like vnto vs, this onely excepted that his temptations were (in him without sinne) so that it serueth to our great comforte, that whensoeuer Sathan doth any way seeke to draw

[k] Heb. 4. 15.

vs

vs away from the faith and loue of our God, or comfort of our soules, be his thoughts neuer so secret and slie, yet it is no straunge thing (though it be strange to vs) for so much as hee attempted the same, or the like, euen, against our head.

*If thou be*] now come wee to the first assault which hath in it (beeing rightly considered) two braunches, first hee laboureth to bring him to doubte whether hee bee the sonne of God or no: secondly to cause him vse vnlawfull meanes for the satisfying of his hunger: *If thou bee the sonne of God*] as if hee should say, thou takest thy selfe to bee the sonne of God, and in deede such a voyce was heard in the ayre, when thou wast baptised, which to bee so, is iustly to be doubted. For the sonne of God is the heyre of all, to him must all Angels giue obedience, and all creatures doe seruice and bee at his becke: how can it then bee that thou shouldest bee hee, and yet bee in such extremitie, not onely to lack the host of heauen to shew thy maiestie, but euen to want the necessary foode that should refresh thy body? It is vnpossible that the Lord of heauen and earth should suffer his owne sonne, whom hee loueth to

10

The speach of Sathan vnto Christ.

come

come to such extremitie. This is a marueilous sore temptation, which not onely befell to Christ the head, but euen is incident also vnto his members. If wee looke into the booke of *Iob* and weye al those speeches that his three frendes (*Eliphaz Bildad*, and *Sophar*) vttered concerning the power, wisedome and iustice of God, wee shall see that they doe tend onely to this, that *Iob* being in such extremitie could not bee in the fauour of GOD so highly as he professed, neither could it bee, if his so glorious profession (in the time of his peace) had bene sincere and single, that euer hee should fall into such miserie. This motion commeth to often, and sticketh to neare (not the ribbs) but the hart of the dearest child of God. For if we cõsider the present estate of our soules, how weake and faint our fayth is, yea and how it is (to our owne feeling) often times vtterly gone, our sinnes which we professe to be buried in oblivion with the Lord, and vtterly to be razed out in the bloudshedding of Christ Iesus doe yet notwithstanding, often, so assaile vs, ly so heauy vpõ vs, & are so bitter vnto vs, as if the very paines of hel had already sealed taken possession of vs. In which case, (th holiest

Sathan would perswade the godly to be out of the fauour of God, because they are in trouble of.

1 minde.

oliest do best know, how often the motion
f doubting commeth into our minds, say-
g vnto vs, if God the father loued me, I
ould see his countenance: if Christ Iesus
ere my head, I should taste of his graces:
f my sinnes were forgiuen me, they would
ot so presse and oppresse me: how can it be
hat the seueare countenance of God should
e turned to them, whome he loueth? A-
aine for the estate of our bodies: notwith-
tanding that the righteous are the [l] heires
f heauen and earth, for that they be [m] fel-
ow heires with Christ Iesus their head,
et how many are their miseries here? in
pouertie, in sickneſſe, in trauaile, in tur-
noile, in slander and reproch, in troubles
or the profession of the truth: in troubles
bout the matters of this life: in troubles
ith their wiues, and wiues with their hus-
ands: with their children and seruants,
ated of them that know them, and them
hat neuer saw them, yea euen of their dea-
est and nearest frends after the flesh. Then
ommeth in this motion, Can I perswade
my selfe to be in the fauour of God, being
beset with such a world of trouble, and com-
passed about with so great a sea of molesta-

2. Of bodie.
[l] Math. 5. 5.
[m] Rom. 8. 17.
[n] 2. Cor. 11. 25.
10. 29.

The example of Christ is comfort to the afflicted whether in soule or in bodie.

tions: against all these and such like, our saiour Christes example doth minister vn to vs most singuler comfort: for concernin the griefe of soule, for sinne, was euer an man more or so much loaden as he was? when (hauing not his owne, but our sinne laid vpon him) he suffered the verie torme̅ts of hell, in such wise, that he burst out into these speaches of most bitter agonie, [o] My God my God, why hast thou forsaken me? Againe, for the troubles of the body, doth any thing befall vnto thée that he felt not? thou lackest foode, he was [p] hungrie, and had nothing to eate: thou hast no possession, neither any worldly stay to take to, he had [q] not where to hide his head: thy friends become thy foes, his owne [r] seruaunt and scholler betraied him: thy owne kinsfolke like not of thee, and he had such good entertainement of his, that he saith [s] that a Prophet is not without honour, saue in his owne countrey, & among his owne kindred: the world hateth thée without a cause, so it did [t] him, being without sinne: they reward thee euill for good, he [u] wept ouer *Ierusalem*, and would haue gathered them as the hen gathereth her chickens, and they cried

[o] Math. 27.46

[p] Math. 4.2.

[q] Luke. 11.58.

[r] Psal. 55. 13.

[s] Math. 13.57.

[t] Psal. 35.7.

[u] Luke. 19. 41. 23. 21.

[x] crucifie

crucifie him, crucifie him: Thou wishest nd workest their wealth, and they abuse hée: he wrought their saluation, & they nay- d him to the Crosse: so that his example in ll our extremities, is our stay and comfort, hat whatsoeuer befall vnto vs (although it éeme strange vnto vs, for that we haue not in experiẽced in it, and for that it is vnplea- ant vnto flesh & bloud) not only he himselfe ath broken the yce, and gone through the ame to geue vs an example: but euen it ath bene the continuall course that God ath set his dearest and best beloued ser- ants to wade through from time to time. x Actes.2.36.

*Commaund that these stones bee made read,*] This is the second braunche of this emptation, which Sathan subtilly infer- eth vppon the other, either in perticular éeing confessed, or in generall béeing de- ied: for the perticular he reasoneth thus: f it be so that thou wilt not be brought rom that by no meanes, but that thou vilt needes hold it for an vndoubted ruth, that thou art the verye Sonne of GOD, then knowe this, that eue- ye thing is at thy commaundement, nd will be obedient at thy word: there- 11

The speach of Sathan vnto the Sonne of God.

fore (that thou mayeſt be prouided for now in thy extremitie, and not languiſh for want of foode) ſeeing that heere is no ordinary way of prouiſion, cómaund theſe ſtones that they leaue their naturall hardneſſe, and become conuenient nouriſhment for thine hungry body. A concluſion in reaſon very plauſible, for God may do what he will, and who may finde fault with it? for there is no law to the lawgiuer, but he that made it, may diſpẽce with it, and he that is aboue it, is exempted from it. If you marke it well, the whole drift of Sathan is, to ſhew Chriſt what great libertie he hath, & to perſwade him to vze it: which is a temptation that the godly are much haunted withall: for when Sathan cannot perſwade thẽ by all the extremities that are incidẽt vnto them both in ſoule and body, that they are out of ỹ fauour of God, then cõmeth he with a counterbuffet, ſhewing thẽ the largenes of their libertie, & how many things are lawfull for him that is not vnder the law, but vnder grace. Which is a verie ſore temptation, and preuaileth with many in very many things that are euidẽtly forbidden in the word of God, eſpecially, care-

Sathan vnder pretence of Chriſtian libertie, perſwadeth to ſinne.

careleſnes & worldlines which we are to be very wary of, for it is a great ſtep towards that fearefull eſtate of thoſe that [y] turne the grace of God into wãtonnes, and thoſe that thinke they may ſin, [z] becauſe they are not vnder the lawe, but vnder grace. Whoſe damnation the holy Ghoſt pronounceth to be iuſt, & who were before ordained to condemnation. But it behoueth the true Chriſtian euer to ſtand vpon this tearme: that though he be frée from ſin, yet is he carefully to ſtriue againſt ſinne: though hée bée brought into the glorious libertie of the ſonnes of God, yet is it not that he ſhould any way ſerue ſinne, but being frée frõ the ſting and guilt of ſin, and the curſſe of the lawe, might [a] giue ouer his members to ſerue the liuing God [b] in all righteouſnes & true holynes all the daies of his life. Now for the generall he reaſoneth thus: Surely thou canſt not be the ſonne of God, for elſe would he prouide for thee: and therfore thou muſt euen make ſhift for thy ſelfe, by ſome meanes as thou canſt, for ſurely God forgetteth to be carefull for thee, in that hee offereth not preſent meanes of help. And this is alſo a ſore

[y] Iude. 4.

[z] Rom. 3. 8.

[a] Rom. 6. 13.

[b] Luke. 1. 74.

Sathan tempteth to diſtruſt Gods prouidence.

temptation, & such a one as hath ouertaken the deare children of God. For [c] *Abraham* not seeing lawfull meanes to auoide the crueltie of the *Ægiptians*, did vse vnlawfull, by teaching his wife to lye: *Sarah* [d] in longing after the promised seede, gaue her maide to her husband. *Lot* [e] (to protect ẏ strangers) offered his daughters to be abused of the *Sodomites*. The [f] Midwiues of *Egypt* to saue the childrẽ, lyed to the King. *Rahab* [g] to saue the spyes, lyed to them of *Iericho*: the scripture is full, but the world is more full of such examples: for many that would loath an euill intent, doth Sathan ouertake in this, to make them to bring a good thing to passe by vnlawfull meanes, or to do euill vnder the pretence & shew of goodnes. The man that thirsteth after gaine, & desireth to be rich, cõmitteth many a wicked fact in the course of his trade, as in facing, lying, swearing, exacting, inhaũsing, deceiuing, & what not: and all vnder pretence of this, we must liue, we must vtter our wares, we must follow our trade, we must prouide for our familie. The man that is in any extremitie, in body, in goods or credit, will easely striue by all lawfull and vnlawfull meanes, to winde himselfe

[c] Genc. 12, 13.

[d] 16. 2.

[e] 19. 8.

[f] Exod. 1. 19.

[g] Ioshu. 2. 4.

How he preuaileth with them that would be rich.

How he preuaileth with them that are in extremitie.

himselfe out. As for example, if thou be poore, the Deuill will tell thée thou must steale, for thou must liue: if thou buy an euill bargaine, and be like to haue great losse thou must coulour the matter, & post it ouer into another mans neck, for thou must not willingly be vndon: if thou wouldest perswade an other in a thing which he will hardly beléeue, thou mayst curse & sweare, for else he will not beléeue thée. But all this while in what estate are they? euen in the same that Sathã would haue persuaded Christ Iesus ỳ he was in, namely, to be forsakẽ of God, to be left to their own prouision, then which there cannot be a more hainous sin against the Lord. We must learne then, if we will profit by this doctrine, not only in most carefull wise to go about that which is good, but also to attẽpt it by godly & lawfull meanes, least while Sathan ouertake vs not in the matter, he goe beyond vs in the maner.

*But Iesus sayd vnto him it is written, &c.*] The aunswere of Christ Iesus vnto this subtill cauill of Sathan is, thus much in effect: I knowe that the ordinarie way which God my heauenly father hath appointed to nourish his children

12

The aunswere of Christ vnto Sathan.

withall, is bread (by which the Scripture meaneth all kind of foode) but yet he is not tied vnto that course alwayes, his prouidence is larger then that it should faile, where ordinary meanes are wanting: and therefore though I see not in the course of nature any present foode for my repast, yet his protection is not so strait laced that he is not able any other waies to prouide for me, vnlesse I do that which is vnlawfull to be done, especially at thy commandement: and for the assurance of this which I speake against thy cauilling lye, I haue the expresse word of God on my side to ouerthrow thee. So that this being (in briefe) the summe and substance of the aunswere of our Sauiour Christ, doth minister vnto vs diuers doctrines for our instruction. First, we learne with what weapons we must fight against Sathan, our spirituall enemie: for Christ (who is our Captaine, of vs is to be followed) encountering with Sathã his sworne enẽmy, doth lift vp against him this weapõ, *it is Written*, that is, beateth him back with the word of God, which is therfore called [h] the sword of the spirit, for that it is [i] sharper then

We must fight against Sathan with the word of God.

[h] Ephes.6.17.
[i] Heb.4.12.

then a two edged swoꝛd, cutting downe all imaginations whatsoeuer are reared vp agaynst the trueth: and faith which is ingendꝛed in the heart of man is called the [k] shield to quench all the ſtrie darts of the wicked, being of foꝛce by reaſon of that righteouſneſſe of Chꝛiſt Jeſus (wherwith it is lined) to diſcry and dꝛiue away al the temptations of Sathan, bee they thꝛowne agaynſt it neuer ſo cunningly. Thoſe then that do depꝛiue men of this heauenly and only defence foꝛ their ſoules, from the hands of Sathan: whether they bee Papiſtes denying the vſe of the Scriptures to ignoꝛant people, oꝛ carnall Goſpellers, which thinke pꝛeaching not ſo needfull, ſo that ſeruice (as they call it) be read diſtinctly: and theꝛefoꝛe vpon euery thing wherewith they are diſcontented, will ſeeke to muſſle oꝛ vtterly diſplace (euen) him that hath al the gifts (in notable meaſure) required by S. *Paule*) out of the Loꝛds vineyard, that he ſhould not dꝛeſſe it. Let them pꝛetend what they can, and alleage what figge leaues it pleaſe thē therewith to hide their ſhame, they are guiltie of the deſtructiō of ſo many ſoules, as by them might haue been inſtructed: and ſhall be a-

[k] Epheſ. 6. 16.

What a horrible ſinne it is to take the preaching of Gods word from men.

rayned,

O that our Eishops would consider this.

rayned, and (without repentance) conuicted of high treason agaynst Iesus Christ, in the day of Iudgement, and shall be found guiltie of sinne so much more heynous then that of *Iudas*, by how much the betraying of thousands of soules into the hands of Sathan, to eternall death, is greater then the deliuering of the bodie of one innocent man, to the temporall death of the body. Besides these (for so much as the bloud of the sheepe though it shalbe[1] required at the hand of the sheepheard, yet the sheepe shall dye in his owne sinnes) they also that either for couetousnes will not help forward: or for worldlines will not attend vnto: or for negligence frequent not: or by blindnesse esteeme not, the continuall and ordinarie preaching of the Gospell (though they thinke it a thing not so needfull, and therefore come not vnto it, vntil they haue nothing else to do:) for so much as (else) they lye open for Sathan to wound them at his pleasure: they shall also be conuicted in the day of reckoning for guiltie, of wilfull murthering their owne soules. For if we say, (and that truely) that he who will venture with charge of money alone, to trauaile ouer places suspected for robberie,

[1] Ezek. 33.8.

The despisers of the preaching of the Gospell be wilfull murtherers.

A comparison.

robberie, without his weapons, is worthie to bee robbed, for that he runneth into the hands of his enemie: much rather shall he be so esteemed of almightie God, a caster of himselfe willingly into the hands of the deuill, that trauailing by the theeuish places of this world (I meane the roarings of Sathan) regardeth not to haue this sword of Gods word girt to his side, nor to be fenced with the shield of faith: but going on in the course of flesh and bloud, runneth willingly where Sathan will haue him, and seeth it not, for that he is blind, [m] not knowing the Scriptures for his direction, defence, and comfort. If the trueth of this were surely setled into our soules that we were perswaded it were so, wee should haue a more lust and longing, for the knowledge of Gods word, then yet euer we had, and (euen) spare sometime frō our necessarie affayres of this world, (much more from our vanities and fleshly pleasures) for the publike hearing and priuate reading of that word, by which we shalbe [n] iudged in the end. Again, Christ Iesus being God, hauing the whole world at his cōmandement, might haue beate him backe by the power of his might, and neuer haue

[m] Math. 22. 29.

[n] Iohn. 14. 48.

Sathan is not resisted as we thinke good, but as Christ hath giuen vs an example.

haue spoken word to him. But wee are to note that as he came into the world, to bee our redeemer, so did he likewise, to set vs an example continually in such cases as befell vnto him, to be followed. For which cause he taketh not himselfe to his power as he is God: but to the word prescribed vnto man: to teach vs, that if we will buckle with Sathan in deed, and if euer we will truely perswade our selues of hope of victorie, wee must learne to resist him, not as wee in our owne foolish wisedome thinke meet: but according as our head (whereunto wee must be conformed) Christ Iesus hath giuen vs an example in his owne person. A lesson very needfull to be put in practise, which very fewe haue yet learned. For if you come to him that sinneth, and (according to your [o] duetie) reproouing him, and perswading him to amendment, do wish him to beware of the subtiltie of Sathan, and take heede that he carie him not headlong into perdition: tush (sayth he) I defie the deuill and all his workes: I trust he shall neuer haue power ouer me: I trow, I am not so simple but I know what is what, and in the mean while he maketh no conscience of any sinne:

[o] Leuit. 19. 17. Ephes. 5. 11. Heb. 10. 24.

How the wicked thinke of the enemy of their soules.

cares

cares not for the knowledge of the word of GOD: but rather mocketh and molesteth them that do. And all this while he perswadeth himselfe that the deuill can neuer come nere him: when (poore soule) he is euen running headlong to destruction, and seeth it not. But Sathan will giue thee leaue (nay he will teach thee) to defie him: to spit at the naming of him: and to raple against him: and makes thee beleeue it is sufficient: & yet will haue thee take the way that goeth directly vnto hell. If we (then) will learne to be wise, wee must haue Gods worde in our hearts to light vs: in our mouthes to speak for vs: & in our conuersation, to rule vs: and then we shalbe sure to stand fast. The place of Scripture which Christ here vseth, is written in the eight Chapter of the booke of P Deuteronomie: where the holy Ghost (by the mouth of *Moyses*) exhorting the people of *Israel* to obedience vnto Gods cõmandements, sheweth how the Lord did in most wonderfull maner, trie, & prouide for them in the wildernesse, not giuing them an ordinarie meanes to get their meate withal, but in myraculous wise fed thẽ with Manna from heauen: to shew that it is not bread only

How Sathan deceiueth the wicked.

P Deut. 8. 3.

only that man liueth by: but by euery word of God: that is, euery decree & determination, that God in his wisedome seeth meet to put in execution: for so much as he can both make q aboundance of meates to be vnprofitable for the preseruation of mans life: and also preserue man in all extremities, when food is wanting and not to be had. Which doth teach vs: first, that God is not tyed to outward meanes: but at his good pleasure both can and will feede man, as well with bread, as without it, and prouide for man when all helpe of the creature fayleth: which is a sure staffe to leane vnto, in the time of extremitie & distresse. Agayne, that we take heede, that to the auoyding of any inconuenience, we neuer vse any vnlawful waies, or commit any sinne against God, for our own benefite, or ease: both which we see most notably practised by those r three faithfull seruants of God, condemned by *Nabuchadnezar* to be burned in the fierie fornace, saying: O *Nabuchadnezar*, we are not carefull to aunswer thee in this matter, behold our God whom wee serue, is able to deliuer vs frō the hote fierie fornace, & he will deliuer vs out of thy hand, O king: but if not: be it

q Luke. 12. 15.

God is not tied to meanes, but can worke his will without them as well as with them.

We may neuer vse vnlawfull meanes.

r Dan. 3. 16. 17. 18.

An example neuer to be forgotten.

knowne vnto thée (O king) that wee will not serue thy Gods, nor worship the golden Image thou hast set vp: where wee see (for our example) 1. how they cõfesse the power of God. 2. beléeue to haue the benefite of it in their distresse, 3. determine to suffer any extremitie rather then to sinne against God. O that such faith, such zeale, such feare, and obedience were in vs: then should Gods power shine among vs more wõderfully in preseruing his & shewing himself their God thẽ it doth. We learne further by this place, that as God is not tyed to meanes, but can helpe without it when he list, & will when it is méet for his glorie & the comfort of his: so also he is not tyed vnto meanes to giue it a blessing: for we see many that haue outward helpes at will, and yet the blessing of God, not being vpon them, they are vnprofitable vnto them. Which doctrine, for our instruction, hath a double vse: first in particular concerning foode (which is especially here mentioned) that for so much as God hath giuen man leaue to vse all his creatures, and to feede of them (yet with prayer, [f] and thanks-giuing) that wee neuer presume to lay hands vpon the same to apply them to

Without Gods blessing no meanes can do vs good.

[f] 1. Tim. 4. 5.

one

our bodies in the nourishment thereof, but first we call vpon the name of God, that his blessing may be vpon the same, ẏ he would sanctifie them vnto vs, and vs vnto himself in such maner, that they may be of force (by his power giuen vnto them) to nourish our bodies: knowing that howsoeuer the vse of them be common, and therefore seeme vnto carnal men to haue power in themselues to giue nourishment: yet wee knowe by faith grounded on Gods own word, that he that made bread, not onely can, but also hath threatned that he will, for the disobedience of man, † breake the staffe of bread: that is, take away his blessing from it, that it being eaten shall not feede nor nourish vs. Which lesson I would to God ẏ the prophane and godles people of ẏ world could once learne who groueling vpon the ground like hogs and neuer lifting vp their mindes to God the authour of all those blessings that they plentifully inioy, do fall to their foode like the horse to his prouender, and being satisfied, depart away like the beast of the field without vnderstanding: and as for him, by whose meates they are satisfied, he neuer comes into their remẽbrãce, vnlesse it be by tearing

† Leuit. 26. 26. Ezek. 4. 16. 5. 16. Hag. 1. 6.

How the wicked come to, and goe from their meate.

tearing him in pæces to blaſpheme his moſt holy name. But if they did know, that euen while they ſit eating and drinking, the hand of God [u] writeth vppon the wall, determining their deſtruction: if they knew howe God made the [x] quailes (a daintie foode) to come out at the noſtrells of the *Iſraelites* in moſt loathſome ſorte: or if they conſidered that God might iuſtly choke them with euery morſell that entreth into their mouthes: they would be more careful to learne the leſſon taught by the holy Ghoſt, that [y] whatſoeuer we doe, whether wee eate or drinke or what els ſoeuer, that all muſt be done to the glory and praiſe of God, who is to be bleſſed for euer and euer. It is alſo a leſſon to vs in generall, concerning al the reſt of Gods creatures: that for as much as a man may bee great, and curſed of God, as was *Pharaoh*: rich and goe to hell with *Diues*: that we doe not build our ſelues ſtrong vppon them: thinking if we haue thē, who may comptroll vs? And ſo doe what we liſt (as we ſee it is the maner of men that knowe not God) but contrariwiſe, ſaying with our ſelues: if God meane to ſend a famine vpō me, al the corne in my garner ſhal not ſaue me: if plague and

[u] Dan. 5. 4.

[x] Nom. 11. 20.

[y] 1. Cor. 10. 31.

The right vſe of worldly bleſſings.

pestilence, my walled houses cãnot preserue me from it: if fire and swoꝛd, my riches will not helpe me: and therfoꝛe that we pꝛay continually vnto God, that hee will so blesse his owne riches bestowed vpon vs, and so guide vs in the vse of the same, that hee by vs and them, may be gloꝛified, and not they turned as faggots to increase the fire of his wrathfull indignation against vs.

## The third Sermon.

verse. 5.6.7.

5. *Then the Deuill tooke him vp into the holy Citie, and set him on a pinacle of the Temple.*
6. *And sayd vnto him. If thou be the sonne of God, cast thy selfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at anie time thou shouldest dash thy foote against a stone.*
7. *Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.*

*THen the Deuill tooke him vp*] we haue seen the subtiltie of Sathan against the sonne of God in the first temptation, and how hee (in most

most notable maner) hath driuen him back, and put him to the foyle: a man would think that now Sathan should see, that hee is the sonne of GOD, and so neuer attempt anie more to assaile him, for feare of an other repulse, but he plaies the part of an inuincible fighter, that hauing offered a blow to the head, and seeing it warded, doth offer againe, not at that place, but at an other: hoping if he cannot speede, at one place, that yet hee may hit in an other: for Sathan offereth not againe, with the same temptation, but trieth an other waie cleane contrarie vnto the other, as we shall see hereafter. The first thing that offereth it selfe to our consideration, is the time when this second temptation was, namely forth-with vpon the ende of the other. Wherein may seeme to arise a doubte: for seeing that *Luke* telleth vs that this was the last and *Matthew*, here, that it was presently vpon the first, they may seeme to be contrary, one to the other. But we are to note (for the solution of the doubt) that it is not the purpose of the Euangelistes to bee precise in the obseruing of the times, but carefully to set downe the thinge: and therfore did euery one of thē (as we see if we

Sathan will not cease when hee hath the repulse.

confer them together) set downe the things as they came conueniently to hand. Now for so much as this second temptation is in a matter cleane contrary vnto the former, and we know (by the worde of God & our owne experience) that it is the course of Sathan, so to assaile: it may appeare that *Matthew* hath rather set them downe according to the time wherein they were done, then *Luke*. The thinge then that wee are first to insiste vpon in this place, is, the time of this temptation, that is, when the first triall was ended, then begane the second to bee taken in hand. Wherby we are first to learne this lesson, that when one stormc or trouble is past, and the griefe of one affliction ended, wee must not then looke to rest vnmolested: which is worthy to be noted: for we see that flesh and bloud naturally, perswadeth it self, that (one byople being once ouercome) wee shalbe in quietnesse and securitie afterward: but we may not be lulled in the cradle of securitie in such maner, but learne, that for so much as our life [z] is a continuall war-fare: and man is [a] borne to trauaile as the bird to flie: and Sathan is a sworne enemie to our peace and wel-fare: that we assure our selues

We may not after one victorie against Sathan looke for continuall quietnes.

[z] Iob. 7. 1.
[a] 5. 7.

so long as we tarie in this body [b] of clay, we shalbe sure that the end of one trouble must be the beginning of an other. And surely the due consideration of this bringeth great ease vnto him that weieth it a right. For what is the cause that we se so many in triall and tribulation, either impatient, or counting it vntollerable, vtterly to relent, but onely this, that they haue promised vnto them-selues peace and safetie, dreame of an heauen vpon earth, & hoping to liue as they would wish: Who beeing disappointed of their purpose, and falling into such a sodden sorrow (which they neuer thought vpon) doe most lamentably increase vnto them-selues their owne woe. If then wee will profite aright by this doctrine, we must rather looke for the worst, then the best, and then shal no estate too much moue vs, but in euery condition (whether of prosperity or aduersity) we shal set our hand [c] to the plough, not looking backe, and so shalbe found meet for the kingdome of God. Againe it ministreth vnto vs a doctrine of exceeding comfort: for though troubles come, one in the necke of an other, yet is not our whole life one onely trouble, without intermission. Wherein appeareth the excee-

[b] 4 19.

It is needfull for vs in the end of one trouble, to looke for a nother.

[c] Luke. 9. 62.

ding loue of our good and gracious God, who knowing our weakenesse, and pitying our estate, hath in his vnspeakable wisedom, so tempered the afflictions of his seruantes, that yet in the midst of the same, hee geueth exceeding comfort. For hee knoweth well inough, that if our war-fare should be one, and euer in like maner, without intermission, or alteration, we should fainte long before wee come to the goale. Therefore it hath pleased his gracious Maiestie, to make them many and diuers, and to make them short, that we might haue experiẽce of his presence, in our deliueraunce and so be heartened on to encounter againe with the more valour, knowing that the enemie being heretofore beaten backe, will againe be more easilie ouerthrowne, when he seeth the victourer set vpõ him a freshe: And also haue dayly proofe of the present hand of God to assist vs against that huge and harmefull aduersarie.

Gods great loue appeareth in the maner of our afflictions.

Why our troubles be manie and short, and not ouer large in continuaunce.

*Hee tooke him vp. &c.*] Now it remaineth that wee consider the place where this was done, to wit the holy Citie (meaning *Ierusalem*) so called (not in respect that it was a place of it selfe more holy then other places, nay, it was then a place of greatest corruption)

corruption) but for that it had the sacrifices, and publicke seruice of GOD in it, and for that there was wont to bee great holinesse, when the *Israelites* truely feared God. Wee must not take this place as though hee carried him thether in deede, but (as I saide before) in motion, labouring to suggest such perswasions into his minde: now in that the holy ghost meaning *Ierusalem*, calleth it the holy Citie, he doth, no doubt, giue vs therby to vnderstand, what was the subtiltie of Sathan herein, to weete, to assaile him with this temptation, in such a place, as might seeme to bee most voide of Sathans presence: thereby labouring the more cunningly to deceiue: Wherein wee may learne a lesson most needefull to bee obserued, to wit that Sathan (such is his subtiltie) when hee goeth about to seduce anie (that maketh a conscience of sin, and knoweth in anie measure how God is to be serued and hath a care to put the same in practise) hee will not attempt his purpose, in the name of sinne, but sliely vnder the coulour of a good thing: for wee see here that hee bringeth Christ Iesus vnto *Ierusalem*, where hee might seeme to be most void of any molestatiõ, and there goeth

Sathan temteth not the godly vnder the name of sinne, but of godlynes.

about to moleſt him, for, in deede, hee will be ſure to be in thoſe [d] places, and prying into thoſe exerciſes, that of them-ſelues bee moſt excellent. As for example, if he cannot perſwade with thee, to leaue of, or neuer enterprize the hearing of the word of God (becauſe thou knoweſt it muſt be heard) if he can neither make thy profit keepe thee at home, nor thy pleaſures cauſe thee to bee imployed elſewhere: yet will hee ſeeke to deceaue thee when thou commeſt there: for either he will labour to put into thy minde, the conſideration of ſuch a buſines that thou haſt at home, or ſuch a thing that thou haſt left vndone: or to make thee heauie and fal on ſleepe: or els if he can not preuaile that way, hee will put other motions into thy minde (which of thẽſelues are very good and godly) to this ende that hee may ſteale thy hart from attending vnto the doctrine in hand. And this is a marueilous ſubtiltie: for who would thinke that it were Sathan that putteth good cogitations into a mans minde. But it is moſt certaine, that if hee can preuaile no other way, yet will hee haue thee imployed in an other matter, leſſe needeful for thée at that inſtant, to the ende that hee may make thee ſinne a-

gainſt

[d] Iob. 16. Math. 13. 19.

What courſe he (commonly) taketh in the matter of hearing the word.

Note this wel.

gainſt God, in not liſtening vnto him when he ſpeaketh vnto thee: and that hee may depriue thée of the benefit of that doctrine then deliuered. I ſpeak not al this while of thoſe, whoſe mindes hee doth carie away, by the wandring of the eye, by beholding this man and that man: yea and often the diſquietneſſe of ſome, where at thou art greatly greiued, doth hee alſo vſe vs a meane to drawe thy heart from the thinge in hand. The ſame courſe he taketh, euen, in the holy action of praier, how hard a thing is it, for a man to pray zealouſly, feelingly, and attentiuely: either hee will make thee heauie, and therefore he will ſay thou are vnfit to praier, and ſo let it paſſe for that time: or thou feeleſt not the remorſe of conſcience for ſinne, which hertofore thou haſt or which thou ſhouldeſt, and therefore hee will bidde thee take heede thou praieſt not leaſt thou offend God in thy praier. Or if by neither of theſe meanes hee can diſſuade thee from that holy exerciſe, yet will hee come ſtealing on thee to take awaie thy heart from that which thou ſpeakeſt, and ſo make it vnprofitable vnto thee. So that the true child of God doth know (for to the reſt theſe things are parables) how difficult

What he doth to defraud thee of the benefit of praier.

and

and hard a thing it is to offer vnto the Lord this sacrifice, in such maner, that it may be a sweete smelling sauour in his nostrels. And when I consider ỳ horrible estate, wherunto (euen in ỳ eies of mã) Sathã hath brought the world, it maketh me quaile for feare, and marualle how the Lord in his iustice can abide such prophaning of his name, and abusing of his most holy word, as is everywhere to be found. For though we be gon from the Papists in this point, that we vse not an vnknown toung (yet in the most places) we differ from them in nothing els. For wee rest vpon the work wrought as they did, we tosse it from poste, to piler as they did in one word, if a nomber of praiers be said, & a task done, it is thought good praier. In the meane while the heart of him that praieth is alienated, his eies wander hether and thether: and (if neuer so little occasion bee offered) his tongue shall also bee imployed to speake to him that is next him: these be they ỳ offer the sacrifice of fooles, but the Lord wilbe surely reuenged of these and such like dealinges and of them also by whose occasion so great abhominations be committed. Let vs therefore (which is the drift of my speach) carefull

The great abuse of praier in these daies.

c Eccles 4. 17.

y take heed (seeing Sathan is subtiell, that
e will labour to make the best exercises vn-
profitable vnto vs, and cause vs (vnlesse we
ake good heede) to sin greiuously in them
gainst the Lord) that we continually praie
nto the Lord our God, that it would please
im to direct vs, by his holy spirite, that our
duersary deceiue vs not in the same. Let vs
earne neuer to enterprise any such action
ashly, or soddenly (as commonly men doe)
ut reuerently, and diligently consider with
ur selues afore hand, what we go about, and
raue the Lords assistaunce therin. It is not
nely said that Christ was caried into *Jeru-*
*salem*, but also that he was placed on the pi-
acle of the temple, in a most highe and
minent place aboue the rest, of the whole
Citie, where Sathan thought more com-
modiously to assaile him, and to be more free
pon him: teaching vnto vs this doctrine,
hat he is most bitter against those that are
highest estate, and condition, and labou-
eth aboue all to seduce them: beecause hee
noweth that, as the *Cedar* tree is not cut
owne, but in the fal thereof, al the shrubbs,
nd inferiour trees are crushed with it so far
s it reacheth: euen so the fal of the greatest,

With what minde we must come to pray.

Why Sathan laboureth most to ouerthrowe them of highest estate.

carieth

carieth many inferious to fall with him: which *Salomon* wel obserued when he said of a [f] Prince that harkneth vnto lies, al his seruantes are wicked, and our Sauiour Christ that sayd, if [g] the shepheard be smitten, al his sheepe are disperſed. And therefore we see that great men are brought often times into a most monsterous course of life, because the enemy hath laboured by them to seduce manie. Wee see moreouer that the Ministers of the word of GOD, because they be standard-bearers in the host of Christ, are either ouerthrowne by Sathan into worldlinesse and vaine glory (which experience teacheth vs to bee true) or so mightely hacked at, by time-seruers, and enemies to the truth, with tossing vp and downe, slaunders, vile reproches, and such like, that they seeme euen to be the butte, for al mens venomed arrowes to be shot at, & (as the Apostle saith) [h] the off skourings of the worlde, & a gasing stocke to men and Angels, and al because of this that the candle [i] which they cary in their hand, is so deadly hated of the enemy, that he will neuer cease, vntill it be extinguished or greatly darkened. It behoueth therefore all those, whom the Lorde hath set a loft in the

[f] Pro. 29 12.

[g] Math. 26. 31.

[h] 1 Cor 4. 10.

[i] Iohn. 3. 19. 20.

A lesson for maiestrates and ministers.

Church

Church to be teachers, or the comon weale to bee rulers, to watch their owne waies in most carefull maner: knowing, that if they do not greatly aduaunce the glorie of God (by the discharging of their duetie in an vpright conscience) their lifting vp to Heauen (in regard of their excellent calling, in this worke) shalbe a meanes to throwe them the lower downe, into hell, and so to increase their condemnation, for that they haue abused Gods great graces (geuen them to aduaunce his glorie) and turned them into meanes of disgracing the same.

15

*And sayd vnto him, if thou be the sonne of God, cast thy selfe downe headlong*] as if hee should haue said, if thou be certaine that thou art the verie sonne of God, of such Maiestie and power: it is meete and conuenient, that thou liue not here so obscurely, in a corner, but that thou make it knowne vnto the world, by some notable & singuler miracle, that they may haue occasion, to giue thee that honour, which is due to such a person: for which there is no more fit way, then now that thou art here aloft, vppon the top of the temple (which is in this Citie where thy fathers

The speach of Sathan vnto Christ.

fathers name is called vpon, and he daily ſerued) to throw thy ſelfe downe, from hence headlong vnto the ground: which whē the mē of *Ieruſalem* do behold, they cannot chooſe but cōfeſſe thee to be the onely, and very ſonne of the euerlaſting God, and receiue thee with a common applauſe, to be their Sauiour and redeemer, and ſo aduaunce thee among them vnto great honour. This is, in effect, the ſomme of this temptation. Wherby we ſee an example of the wonderful ſubtilty of Sathan: wherein we may note diuers doctrines for our inſtruction. Firſt how ẏ the enemie (repeating againe the former part of ẏ firſt temptation, wherin he hauing the foile, doth yet vſe it as an occaſion to ſet vpon the ſonne of God a freſhe) doeth plainely declare himſelfe to be of great ſkil and of an inuincible mind, againſt him whō he laboureth to ouerthrow, for if he dealt thus with him, in whō he found no ſhadow of inclinatiō, nor weakneſſe, in the maner of reſiſtaunce, much more will he at vs againe, when once hee is vanquiſhed, who (howſoeuer it pleaſeth God to make vs[k] more then conquerous in him that hath loued vs) cannot chooſe but ſee in vs

[k] Rom. 8. 47.

mu

much weakenesses great fainting and infirmitie, in our afflictions: & therefore we may seeme, to him, to giue iust cause of hope that at length, he shal captiue vs vnto his desire. Whereof wee are to make this vse vnto our selues, that we neuer rest vppon any thinge that we can doe: neither euer extenuate the power of Sathan in our owne imaginations (which the holy Ghost hath described to be so [1] great) but in continuall view of his strength and subtiltie, and contrariwise, our owne infirmitie and blindnesse, alwaies to relie vpon Iesus Christ our head, shrouding our selues vnder the wings of his protection: setting him euer in the fore-frunte of the battaile: and then shall wee bee sure, to get the victorie. Againe, we may see in the manner of this temptation an other of Sathans iuglinges most needefull to be obserued: to wit, how he assailieth not Christ Iesus with the same againe, or any like to it, but with a newe temptation cleane contrary to the former, saying, that thou maiest be sure inough from doubting, cast thy self downe, that thou maiest see that thou art the sonne of God to the end (as no doubt he imagined) ỳ Christ might no way suspect it to bee the motion of

[1] Ephes. 6. 12.

A lesson how to vse our selues in fighting against Sathan.

Sathan after a repulse vseth (often) a cõtrarie temptation to the former.

of euil, being so contrarie vnto the other: but rather a confident ioye vppon the victorie: wherewith (although hee could not deceaue the sonne of God, yet) he preuaileth marueilously with it, in the worlde: (for if we shall view the thing in his particulars) we see, that seeing Sathã can not preuaile in the world, to keepe it still drowned in blinde ignorance, and superstitious deuotion: but that the same is described openly vnto men, to bee detestable and leading to finall destruction: now doth he labour to bring men vnto Atheisme, and to be iust of no Religion at all. Wherewith how greatly he preuaileth (to the great dishonor of God, and griefe of all the godly) it is most manifest: for to put on the name of Religion is present with euery man, and to put of the title of Poperie (beecause the law doth so) but to come to the point (which in deede is the marke of a true Christian) so to [m] refuse the counsell of the vngodly, so to shunne the waie of sinners: and so to abhorre the seat of the scornefull: as with all (for so the originall text is to be expounded in that place) to meditate in the law of God day and night: to make it [n] a lanterne to our feete, and a light vnto our pathes: to lay

[m] Psal. 1. 1. 2.

[n] Psal. 119. 105.

down

owne all our wisedome, & our own waies, t the feete of Jesus Christ: and to bee con- ented, both in iudgement, and in practise f life, to let the line of the word direct vs: ow few such are there found, and how thin e they sowne, throughout this whole land? And all because of this, that Sathan would erswade vs, that the further wee bee from eale: from godly life: from feare of offen- ing God and his Church: the further we e from Poperie, and therefore the safer, as n this one example shall appeare: when we oe, by the word of God, iustly condemne he tyranny and butchery of that Antichrist, n captiuing the consciences of men, vnder is slauish subiection, and then do heare that he word of God hath prescribed an order in is Church to bridle the vnrulinesse, and a- mend the abuses that rest in euery one, who s called a brother: if once we desire to haue he same executed, that offences may bee ta- en away (oh say they) that were euen to become slaues vnto Poperie agayne: and herefore that they neuer come nere that, hey will be sure to giue themselues to al li- ertie and looseneſſe: in the meane while, hey forget that Sathan laboured to prac-

The subtiltie of Sathan, in the matter of reformation.

tiſe ſo with our Sauiour Chriſt Jeſus, to driue him too farre into the contrarie extremitie. If he cannot preuaile with man to make him courteouſly minded, to bee alwaies plodding vpon worldly cares, that all good things may be choaked in him (whereunto almoſt) euery man yéeldeth: thē will he at him with the contrarie, to driue him to careleſnes, in reſpect of thoſe things which he is bound to loke vnto. In a worde, it is Sathans cōtinual practiſe, neuer to let man reſt in that golden mean which Gods word preſcribeth, but euer to intiſe him to the one extremitie, or the other: & therefore we haue great néede to pray vnto the Lord, to make vs wiſe hearted, that we may ſee the courſe commaunded, and continually procéed in it. Moreouer, in that Sathan, would haue him throw himſelfe downe headlong, which is (as you haue heard) cōtrary vnto the other: it is to the end that he may make him vainly preſumptuous, vpon his owne power, which is a temptation greatly infecting the world: for notwithſtanding, that wee bee in our ſelues moſt fooliſh, ignorant, and ſimple, yet Sathan will ſteale all the ſight of that out of mans minde, & perſwade him of him-

ſelfe

selfe very highly. Whereupon it commeth that we see the whole world so caried away in pride and presumption, that euery man swelleth in his owne conceit, seeking to disgrace al other men in respect of himself, and liketh of nothing, be it neuer so good, holy, or wisely done or said, but that which is forged in his owne imagination: but wee must learne the lesson of the holy Ghost set down by the Apostle *Paule*, in ° giuing honour to preferre one an other, and not our selues, in our owne blind perswasion. Sathan laboureth not only in this, to make Christ Iesus thinke too well of himselfe, but also vpon the same to vse vnlawfull meanes, to make it knowne vnto others, which is a braunch (if you marke it wel) secret poyson, wherewith he greatly venometh mankinde. For when once he can bring man to thinke better of himselfe then others doe, or (in deede) is cause why he or they should: then will he tickle him with vayne glorie: that is, with an inordinate desire of blazing his power and dignitie vnto men: whereunto when he can finde no fit instruments, for the execution of the same, in such measure as he would: rather then it shall bee vnatchiued,

° Rom. 12. 10.

The nature of vayne glorie.

(such is his thirst after praise, and popular fame) he will be his owne spokes-man, and pleade his owne cause, as we may see in the words and déedes of men: words, whē men are not ashamed to commend of, and praise themselues, shewing in boasting manner what they can do, & what great things they haue done (and often, all starke lyes) thinking the matter neuer sufficiently knowne vntill themselues lay it open: in déede when men and womē (as we see in their practise) will adorne (or rather disguise) themselues in such straunge and monstrous maner, as wee see continually practised amongst vs: and al commeth from a braunch of that, that Sathan would gladly suggest into ỹ sonne of God, to thinke it shall not otherwise be knowne how noble, how worshipfull, how ritch in liuings, or great of byrth they are, and they perswade themselues, that euery man admireth their great estate thereby, when (poore soules) they take the readiest way, to be mocked and taunted of euery one that seeth them: esteeming them rather to foolish, vaine, and wanton; then wise, sober or honest behauiour. This kind of deceit is yet further to be ripped vp, for it is an infec-

The cause of gorgeous and disguised apparell.

tion

tion that stealeth euen vpon him that is (otherwise) watchfull: for it is a marueilous hard thing (such is our corruption) euen for the deerest children of God, to do any thing that is good, or be in any good estate or cõdition, but as Sathan would haue had Christ to haue misdemeaned himselfe, because he was the sonne of God: so doth he exceedingly labour, to make their affections corrupt in the same maner. In respect whereof, I pray God that we neuer let passe from our remembraunce the saying of that singuler gift of God S. *Paule*, that saith he had the P messenger of Sathan to buffet him, (a pricke in his flesh) least he should be exalted aboue measure, through the aboundance of reuelations. For of all sinnes, I am perswaded that the best and godliest can most hardly auoide this, to doe any thing that is good, & not be proud of it: but let vs pray vnto God, for his grace, that our affections may be so reformed, that we neuer ascribe any thing to our selues, that is his: and then shal we neuer be proud of that which is not our owne. Marke yet an other point of Sathans doings, he carieth him vnto an high place, aboue the rest of the building, but it

P 2. Cor. 12. 7.

Man hardly doth any good thing but he is proud of it.

is to the end, that he may throw him downe the lower, and with the greater fall: for he meaneth neuer any thing lesse then to benefite any man, but his purpose is continually to seeke by all meanes his destruction: and yet wil he set a goodly shewe vpon the matter, as though he laboured for his welfare, to the ende he may the more easily deceaue: whereby wee may see, that as Sathan is contrary vnto God: so is his doing most vnlike the Lords. For the Lord while he intendeth the profite of a man, doth humble him, cast him downe, and make him seem base in his owne eyes, that he may aduance him, lift him vp and adorne him with glory: and Sathan doth here cleane contrarie: for wit, exalteth highly, to ỹ end he may throw downe the lower, and therefore wee are to take heed of those things in this world, that either offer vnto vs present pleasure, or feed our humour in pleasing of our selues. And on the other side, not despise the snubbs and checkes that the Lord doth often lay vpon his people, for so much as (howsoeuer the present the former may bée more delightful yet) the latter in the ende (to him that hath the right vse of it) is farre more profitable

The contrarie course of God and Sathan towards man.

Last

Lastly, (to conclude this poynt, and so to proceede) the drift of Sathan is to make him, beare himselfe too bold vpon this, that he is the Sonne of God. A practise wherewith he greatly preuaileth in the world. For where as GOD hath in his wisedome, set and appoynted the places of men to bee diuers: some in great, and some in meaner conditions: to the ende that by the greater his glorie might more eminently appeare in those whom he hath aduaunced: Sathan laboureth (and mightely preuaileth) to deface his glorious ordinance of God, and to make it vnprofitable vnto that end whereunto it is ordayned. For he telleth Princes, and great personages, that for so much as they bée in so great and excellent estate all things are lawfull for them: their will may be their direction, & who may cõptrol them? Whereby they promise vnto themselues great freedom to sinne: for that they are not to be censured by man. The meaner man also whom it pleaseth God to aduaunce vnto dignitie, & great estate in the world, whereas he should reason thus: God hath in his great mercy dealt thus graciously with me, to prefer me, before many of mine equals & betters

The ende of great callings one aboue an other, and how Sathan peruerteth them.

betters(no doubt) it is to this ende, that I should in more notable manner aduance his glorie,and in greater measure be a staffe vnto those that feare the Lord, and a shield to defend them agaynst the wicked: Sathan teacheth him to reason cleane contrarie: as thus. Now I am aduanced,now am I inriched,now am I esteemed, I haue al things that I can desire, what should now let me, why I may not giue my selfe vnto my pleasures,to feed my owne affections: and be it right or wrong,who shal say nay vnto it: or who dare finde fault with it? I would to God that we had not too manifest experiẽce, of such reasonings:for where as great personages, should be glorious in great & rare vertues, for others to immitate, it falleth out (oftentimes) that they bee patternes of most monstrous sinnes, vnto those that will learne to follow them. Sathan findeth such fruit towards the building vp of his kingdome,by this course, ẏ he infecteth all sortes of people by ẏ same, so that not so much as the simple countri-man (if that he can any way perswade himselfe, that superiour persons haue any good liking of him) but will attẽpt whatsoeuer, shall any way serue his

How the wicked abuse their high calling.

own

owne turne: alwayes thinking thus with himselfe: if I be crossed in it, I haue a frend, a great man that will stand by me, and suffer me, not to haue the foyle. From this fountaine doth arise all the troubles, and disorders that are euery where to be séene: which if you marke well, you shall sée, that it springeth from his braine, that beareth himselfe bolde of his friends that he can make, either in Court, or in the Countrey. And thus can Sathan cunningly deceiue the world. But (if it pleased God to put it in the hearts of superiours, on whome all wicked men do relye) it behoueth them to haue especiall care, whome they stand with, for so much as they can not chose but be guiltie of the sinnes committed by them: but it is now come to that passe; that a liuery coate maketh a man lawlesse where soeuer he dwelleth.

The cause of all misdemeanour in the commonweale.

*For it is written, he shall giue his Angels charge ouer thee. &c.*] Now come we to the reason that Sathan vseth, to the ende that he might with more probabilitie séeme to vrge no vnlawfull thing: his reason is thus much in effect. I perswade thee to nothing, that either may be any way offensiue

16

Sathan will proue his matter out of the scriptures.

fenſiue vnto God, or dangerous vnto thy perſon: for that which is written in Gods owne word, muſt needes pleaſe him well, and that which he hath promiſed, can not be vnperformed: and thou canſt not be ignorant that he hath commaunded his Angels to take heed vnto thoſe that are his, and ſo to protect them againſt all dangers that may ſeeme to be incident vnto them, that they ſhall not ſo much as trip or ſtumble at a ſtone that lieth in their way. A ſpeach in appearance, meruellous glorious, but in truth being rightly ſkanned, moſt wicked and impious: for marke, his intent is, as we haue heard, to perſwade Chriſt Jeſus to ſinne, and yet for the proofe of the ſame, he will néedes alleadge the Scripture. In which maner, before we come to the text it ſelfe, there reſteth a double ſubtiltie, firſt he ſéeing himſelfe conuicted by the Scripture, beginneth now to fight with the ſame weapon: both that he may ſéeme to haue as much force on his ſide to perſwade with, as Chriſt had in reſiſting: and alſo, that he by taking that weapon into his hand, might cauſe the ſonne of God to refuſe it, and vſe it no more

againſt

against him: either of which if he could obtaine, he would not greatly doubt of the victorie. Which we are diligently to consider, and obserue: for Sathan knowing that he is no way so wounded as with the word of God, vseth many sleights frō time to time, to depriue vs of the benefite of the same. For either he will labour to take it vtterly away from vs (as he doth mightely by those miscreants the Papists) or if he can not get that, yet wil he vse some meanes or other, to make vs as good be without it as haue it, by setting before our eyes text against text, by shewing vs the diuers sences wherein it hath bēen taken: and all to this end, to make vs *Academicks*, holding no certaintie of any part of it. And therefore we haue great nēede especially in these dayes, wherein the Scriptures are so many waies abused and peruerted, to craue the Lords gracious fauour to open our eyes, & enlighten our vnderstanding, that we may sēe the q misteries contained in his lawes: that we may with the knowledge of the text (in letter) vnderstand also the spirituall sence and meaning thereof, to the right reformation of our iudgements, & conuersatiōs, according to

How Sathan laboureth to bereaue vs of the benefite of the word.

q Psal. 119. 18.

to the same. The second braunch of the subtiltie of Sathan in alledging the text, is that he may the more easilie deceiue: and with the more coulour worke his purpose, and not be descried. Wherein we see that verified which the holy Ghost doth elsewhere warne vs of, namely, that he can
[r] 2. Cor. 11. 14 turne [r] himselfe into an Angell of light: that is, set such a glorious face vpon the matter, that he would seeme to leade a man into the highest heauen, when in deede his purpose is to throwe him downe to the lowest hell. For would not a man thinke, that the eternal word of the euer liuing God, being giuē vnto the sonnes of mē, to teach vs to know God, and worship him aright, and to shewe vs the way to endlesse felicitie, should neuer be spoken, but to that end, and therefore the verie sillables of the same, to carie in them alwayes, great maiestie and reuerence: which in deede is the ende wherefore it is giuen vs: and yet behold how Sathan (as he vseth it) would make it serue his turne, to teach the way to perdition. Wherein, though the sonne of God could quickly espy his legierdumain, yet he greatly ouertaketh mankind with it: especially those, that haue

a generall liking to religion, and yet are vninstructed in the true sence, and meaning of the text: we see how Sathan carieth them from opinion to opinion, and euery thing that seemeth to haue any probable shewe of Scripture in it, they take by and by as an vndoubted truth. Wherein as (at the first) he abuseth their simplicitie, and vnstaydnes: so at the length, he bringeth them to an obstinate frowardnes, that in respect of their owne opinion, they will not stick to condemne those whome they knowe in their owne consciences, to be the notable instruments of God to set forth his glorie. And therefore it behoueth vs, to take heede that we truly learne to discerne the spirits [f] whether they be of God or no, least we suffering the punishment of our owne carelesnesse, be caried about with euery [t] wind of doctrine, by the deceit of men: but be so setled vppon the rock [u] Christ Iesus through the knowledge of the doctrine of the Prophets & Apostles, that the gates of hell do neuer preuaile against vs. Thus much for Sathans sleight in the alledging of the text. Now let vs see how he doth alledge it, *He shall giue his Angels charge ouer thee, &c.*] If you

The danger to professe religion and not labour for sound iudgemēt by knowledge.

[f] 1. Iohn. 4. 1.

[t] Ephes. 4. 14.

[u] Math. 16. 18.

you loke vpon the words of the text alleaged, and conferre them with the * Psalme from whence he had them, you shall see a notable peece of cunning. For where as it is said here, that God will geue his Angels charge ouer those that dwell vnder the shadow of the almightie, to guide them in their waies: he leaueth out this last word their waies, which in deede, is the very thing that would haue made him ouerthrow himselfe. And therefore he passeth it ouer. For the meaning of the promise is, that God will protect them that walke in his wayes which he hath prescribed vnto them. Now there is none so ignorant, but knoweth, that whē a man is vpon the top of a pinacle, his way to come downe, is not to throw himselfe headlong, but, to come downe by the staires, that be made for that purpose. Which Sathan knowing well inough, doth leaue it out, that his dealings may not be descried: this lesson doth he teach many a one to put in practise: as for example, when he would perswade a man to be a Papist: he will tell him that none can be saued, but whome the Pope will, and to proue it, he hath a text, to wit, whatsoeuer y thou bindest on earth,

* Psal. 91. 11.

y Math. 18. 19.

shalbe

shalbe bound in heauen, and whatsoeuer thou lowsest in earth, shalbe lowsed in heauen: but he will neuer tell him that this is restrained to the words of the commission, [z] teaching them to obserue whatsoeuer I haue commaunded you, else it is your owne inuention. When he would perswade one to abide still in his sin, he will tell him that God hath mercy euer in store, and to proue it he hath a text, to wit, whensoeuer the wicked returneth from his sinnes, [a] they shall no more be remembred: but he will neuer geue him leaue to learne that the mercy [b] of God leadeth to repentance, else thou heapest vp vnto thy selfe wrath against the day of vengeance: when he would haue thée to be superstitiously deuoute, and so not to care for the doctrine of the word, he hath a text [c] pray continually: but he will not tell thée, that he which refuseth [d] to heare the lawe, euen his prayers are abhominable: and in a word, to cause thee make no conscience of any sin, he will tel thee God is mercifull, but he will neuer tell thee God is iust, vntill the latter end: then will he labour to carry thee away, either in a sleepie securitie, or else (in setting before thine eyes the multitude of thy

[z] Math. 28. 20.

[a] Ezek. 18. 21. 22.

[b] Rom. 2. 4. 5.

[c] 1. Thess. 5. 17.

[d] Prou. 28. 9.

thy transgressions) to driue thée to vtter desperation. It is meete therefore that we be wise, by ỳ wisedome that the holy Ghost teacheth vs in the word, least Sathan do vtterly deceiue vs, to our owne destruction. Behold yet another trick of this enemy: he would carie Christ Iesus into that safe Tower of Gods prouidence and protection, not to the end that he may be safe in deede, but that he might make him abyse the same to his owne ouerthrow. If you looke into the doings of the world, you shall see that this lesson is greatly learned, and of them that take themselues to be no small ones vsually practised. For he offreth to the view of those that knowe not the principles of religion, the consideration of Gods eternall decree in the predestination of his elect, before the foundation of the world was laide, not to this end that he would haue them rest on it, as an vnremoueable rocke, and haue the right vse of it, for the aduancement of Gods glorie, in their carefull obedience vnto his lawes, and commaundements: but rather, that he may make them altogether careless of any thing that concerneth God, or godlines: and so satisfie the lusts of their owne

How Sathan teacheth man to sin vnder coulour of the Scriptures.

flesh

flesh with greedinesse in the whole course of their life. And therefore he teacheth them to reason thus: Gods decree is vnchaungeable, if I bee elected I cannot perish whatsoeuer I do, and if I be reiected, do I neuer so well, I shal neuer be saued: and therefore to what end should I heare sermons: pray: liue godly: or do any good thing els: whereas the Lord in his word teacheth a cleane contrarie conclusion: the decree of God beeing vnchaungeable, is yet secret, and knowne by none other meanes, but onely the fruites of it: which is the holy Ghost assuring the conscience, and holy conuersation witnessing therunto: and therfore I must labour (for the [c] assurance of my saluation vnto my selfe) to liue in al holines and godlines: and when I finde it, stil to indeuour in more and more obedience to the lawes of that most louing and gracious God, that had such care ouer me, as to elect me, and ordaine me to saluation, before he made me. But as Sathan deceaueth the world in this point, so doth he in many other: as the free iustification only by faith in Christ Jesus, doth hee set before the eies of mã, to mak him neglect good workes: and so in all other points of true Religion.

[c] 2. Pet. 1.

*Iesus said vnto him, it is written againe, thou shalt not tempt the Lord thy God.*] This is the aunswere of our Sauiour Christ, vnto the former assault, which (being in words very briefe) containeth, in effect thus much. Thou goest about to perswade me to do that which is not lawfull & for thy purpose thou seemest to alledge the Scripture. But know, thou this, that the place of the Psal. (if it be true as thou alledgest it) should bee contrarie to an other text, where it is set downe as a generall decree of all men to bee followed for euer, that mã must not tempt God by doing those things that are not warranted. In which aunswere (beefore wee come to consider the words of the law alledged by Christe,) wee haue diuers lessons to be learned for our instruction. First in that he (notwithstanding that Sathan had presumed to vse the sword of Gods word against him) flieth not to anie other weapon (as accompting that either abused by the enemie, or vnable any waie to serue his torne) we learne that although the aduersaries of the truth, do abuse the Scriptures, and peruert them to their owne destruction: and though wicked men will (for the

The answer of Christ vnto Sathan.

the defence of sinne) and in mocking maner) take the word of God in their mouthes, yet is this no cause either to make vs careless in searching the foode of our soules out of the same: or to make it lesse of force to beat back, all our spirituall enemies. But rather to bee so much the more diligent, to meditate in the same day and night, that we may attaine vnto the true vnderstanding of that (for our owne comforte) which they snatching at, doe abuse to their eternall confusion. A lesson very needefull to be learned: for we see that the Deuill hath wonderfully prevailed with all men in the World (the true professours of Iesus Christ onely excepted) for if you reason with a Papist concerning any point of doctrine, or an Athiest for the convincing of any sinne, and for your warrant doe alledge the worde of GOD: tush, say they, every man will alleadge Scripture for his defence, and so they think that they haue notably aunswered the matter. But we are to learne, by the example of our Saviour, in this place, that as the drunkard abusing drink, is no cause why I should refuse it, to quench my thirst: and the glutton gorging himself with meate: no cause why

The wicked abusing the word of God, make it not the worse for the vse of the godly.

How the wicked shake of the Scriptures when they are aleaged against them.

A comparison.

I should think meate thereby abused, or the blessing of God lessened in the same vnto me, for the satisfying of my hungry body: no more was the abuse of Sathan in peruerting the Scriptures, any cause to driue Christ from defending his innocencie by the same: neither ought the godlesse practises of the wicked (in prophaning the Scriptures) be any cause, why I should not make it still
f 1 Tim. 3. 16. my direction to f teach me true doctrine: to improue in my selfe and others erroneous opinions: to informe me in the way of Godlinesse: to reproue sinne and wickednesse: and
g Rom. 15. 4. to g comfort me in al calamities and distresses. Moreouer (if you marke the manner of Christes replie) you shal see how notably he pulleth away the visard from Sathans face, and maketh him appeare in his owne kinde to be, as he is, an abuser of the Scriptures, to a wicked purpose. Which is to be noted in this word, *againe*, wherein, Christ maketh a contradiction (not betwixt Scripture and Scripture) but betwixt the sence whereunto Sathan would apply the text, and other places of the word of God: as if he should say, thou shewest thy selfe to be a deprauer, in that thou wouldst haue a peece of Gods

word,

word, so taken, as that it must needes carie with it, a manifest contrarietie, to other places of Scripture, and therefore thou doest abuse the text. A notable example, for our direction, when we deale with any man, that would haue the worde on his side: to examine not onely the circumstaunces of the text, as aboue, but also to see how that place produced by him in that his sence, accordeth with the rest of Gods worde and the course therof: wherewith if we find it to consent, it is to be receiued, if not (by the example of the sonne of God in this place) it is otherwise to be expounded. This doctrine (being rightly learned and vsed) is manie waies profitable: For it is first, a most excellent way (when wee reason with others that being carnall, do carnally alledge the word) to reuelle vnto them (if they be not wilfully blinded) their errour, and so to teach them to amend it: Besides that it is an excellent rule for vs to obserue in the reading (or by anie meanes searching) the true sence of the word of God: for oftentimes we shall meete with such places, that either by reason of the figuratiue speach, or the phrase of the *Hebrew*, or *Greeke* text, which vnto our *English* tongue

How to discerne the abuse of the text.

is often straunge) seeme to be hard to be vnderstoode, or diuerslie to bee taken, or els at the first sight is a Paradoxe, and straunge opinion, in the course of Religion: then will, this lesson of our Sauiour Christe Iesus stand vs in good stead: namely it will teach vs to conferr it, with other places of Scripture, and see how it may bee taken agreable vnto them, and so expounded, according to the proportion of faith: And further it will be a notable shielde vnto vs against many and infinite temptations of Sathan, wherewith he laboureth to seduce vs. For he, almost, neuer commeth vnto the godly in his owne name, but vnder coulour, and pretence of GODS word. Now if wee haue the right vse of this lesson, it will teach vs to weye his drift, to examine his prooke, and conferr it with the course of true religion and godlines, & then shall we see, that howsoeuer the motion, that he suggested into our minde, seemed to haue his foundation from the Scriptures, yet was it no better then an illusion of the Deuill, to entise vs to sinne. Moreouer in the manner of his aunswere, hee giueth vs another most excellent ensample for our instruction: for Sathan (in alleadging the Scriptures)

tures) doth not alwaies leaue out a peece of the sentence, but sometimes he bringeth the whole. Now as we are taught in the former doctrine, to examine the sence, whereiñ he doth vse it: so, againe, doth he teach vs, to examin the end whereat hee aymeth, which Christ doth thus: Sathan alledging the promise of protectiō, driueth at this, to make the son of God sin against his father: which Christ layeth open, by opposing the commandement, with the promise and then he reasoneth thus: My father neuer promised protection vnto any that go about to break his commandements: nowe that which thou wouldest haue mē to do, cannot be performed without a directe breach of this law: *Thou shalt not tempt the Lord thy God.* A most excellent point of Religion: for the Lorde in his promises and commaundements, aymeth at one thing, to wit, his obedience & the comfort of his children: for if he say, do this, the conclusiō is vnto a true christiā, thou therfore must obey him, or if he promise protection, mercy spirituall, or temporall blessings, the conclusion is, still, therefore thou must obey him, if thou depend vpon him. So that this doctrine serueth to

most notable vse, in the direction of mans whole life. It is true that God hath geuen vnto vs those lawes which (by reason of our naturall corruption) wee are not able to fulfill, and therefore the authour of our saluation is onely, his mercie in his sonne Iesus Christ: yet are we to know, that the lawe of God is not thereby annihillated, but [h] established, for the continuall course and direction of mans whole life: and therefore if wee shal at any time, reason to our selues thus: I am saued by the mercy of God, therfore why should I be so strickt and precise in my life? Let vs take heede, for in so doing we turne [i] the grace of God into wantonnesse: and if at any time this motion shall come into our mind: I may doe such a thinge, and I trust God will forgiue me: or to be thus, and thus obedient, to Gods word, and law, is a wearisome thing, God knoweth that we are flesh and bloud, he wil beare with vs: let vs know, that it is the very temptation of Sathã, that seperateth the promise from the commaundement: and would haue vs fall into sin, and then let vs set this lesson before our eies, that our Sauiour ioyned them both together, the one to shew vs the lawe of God, and to giue vs

[h] Rom. 3. 1.

[i] Iude. 4.

There is no vse of the promise of God, being seperated from his commaundement.

vs matter of true cõfidence in him: the other to keepe vs in order, by continual obedience vnto his lawes, to the adorning of our profession by a godly life and conuersation. Now let vs consider, the text, that our Sauiour Christ doth alledge which is writtẽ in *Deut.*[k] Where *Moyses* (shewing the wonderful loue of God to the *Israelites*) perswadeth with them to take hẽd, how they walk, and what they do, least they tempt the Lord their God vnto anger: what it is to tempt God, we haue heard before, to wit, to try his power or his patience: his power, when we, seeing his mightie protection ouer vs, set down in his word, do take in hand some ventrous thing, to see whether it bee true or no: his patience, when we vnderstanding his seuere vengeance pronounced in his worde to light vpon them that go on carelesly in iniquitie, doe notwithstanding, little (or nothing at all) regard the same: but (presuming vppon his mercie and forgetting his iustice) do giue our selues ouer to the lustes of our owne flesh: so that our Sauiour Christe alleageth that place to proue, that if hee should throwe himselfe downe headlong, he shoulde tempt God, in the first sort,

[k] Deut. 6. 16.

What it is to tempt God and what not.

to

to wit in trying whether he would preserue him or no. The doctrine therefore that wee are to learne out of this place, is this: that we must not onely haue an eye to this, that euery action which we take in hand, and euery thing that we go about, bee warranted by the word of God: but also that the maner thereof, and the meanes for the performance of the same, bee suche as God himselfe hath appointed, and not such as we in our owne, foolish wisedome, doe like well of, which lesson (if it were rightly learned and put in execution) would ioyne the cause of abridging many a mischiefe in common weales: of healing many a breach in Churches, and in letting many a shipwrack of cõscience that is euery day to be seene: For if Princes and gouernours of Kingdomes and common weales, could be contented, to lay downe all their honor at the feete of the Lorde of God: and were perswaded that whatsoeuer they doe that pleaseth not him, is the greatest dishonour that euer can befall them in the world and the keeping of his commaundements (in the ruling of their people) their sole and only true glory, they would not so much make their will to be their lawe. If

How God is tempted by Princes and magistrates.

[1] Psal. 2. 12.

In Church gouernours.

those

those that woulde bee compted the builders and maister workers in the erecting of the spirituall temple of God, could be contented not onely to propound vnto themselues the building of the Church of GOD, for their matter, that they woulde bringe to passe, but also (in the maner of the same) bee contented to let the holy Ghost be their counseller, and to renounce their owne deuises, and let goe their worldly dignities: we should not onely see the glorious beautie of the former temple (I meane the growing of the Gospell in the primatiue Church) most flourishingly to shine, for that the Lorde woulde (according to his promise) blesse his owne ordinance, and institution: but also that Kingdome of Antichrist, that hath so longe bin wind-shaken (and yet falleth not) quickly haue a most notable ouerthrow. If euery priuate person also, that hath taken vpon him the profession of the glorious gospell of Jesus Christ, could be contented (as were[m] the *Romanes*) to obey frō the heart, the forme of doctrine, wherunto he is deliuered (both for y furnishing of his iudgemēt in knowledge, and gouerning his life in practise) the name of God should not bee so euill spoken of: the

In priuate persons.

m Rom. 6. 17.

religion

religion of God not so slaundered: nor the common enemie haue so iust cause to reioyce, and say there, there, but in euery of these conditions, men are so wedded vnto their owne affections, and nature beareth such sway (by the instigation of the Deuill) that either in the matter of their calling, or (at the least in the maner) they must haue a tricke of their owne conning: wherby it commeth to passe (for asmuch as the Lorde cannot abide to part stakes with any, nor to giue his[n] glory vnto any other) that the iust iudgment of the eternal and mightie God is vpon their labours, that they see most lamentable successe in the same: and all for this, that they will presume, to prescribe vnto him, what is to be done, & to adde vnto his wisedome, which is euerie way most pure, and perfect: but we must learne (if we meane indeede, to profit by the doctrine of our Sauiour Christe in this place) not to tempt God in such sort, but that hee bee our directer, and counseller in euery thing that we take in hand, or els neuer presume to attempt it.

[n] Isa. 42. 8.

The

Verse. 8. 9. 10. 11.

8. *Againe the Deuill tooke him vp vnto an exceeding high mountayne and shewed him all the kingdomes of the worlde, and the glorie of them.*

9. *And said to him, all these will I giue thee, if thou wilt fall downe and worship me.*

10. *Then said Jesus vnto him. Auoyd Sathan: for it is writtẽ, thou shalt worship the Lord thy God, and him only shalt thou serue.*

11. *Then the Deuill left him: and behold the Angels came, and ministred vnto him.*

NTO *an exceeding high mountaine* ] the last temptation followeth to be considered: The first thinge whereof is the place whervnto hee brought Christe, that hee might worke his feate vppon him, which is a very high mountaine: not that he caried him thether, in bodely maner, but (as they were before) offered vnto him such a cogitation. Now in that Sathan (before hee offer vnto Christe the consideration of the thing that he goeth about) doeth first bring him

him to a place, as hee thinketh, most conuenient for his purpose, we may behold in an other circumstaunce his conning, and subtiltie, for as at the first he toke the aduauntage of the time: so here doth he also of the place: yea and that before hee goeth about to practise the thing. And this we haue diligently to note (that wee may make good vse vnto our selues of it) for If Sathan begin his practises against the godly by bringing them into those places that are fittest for his purpose, we are carefully to take heede into what places and companies wee doe come, and so much the rather in these daies of sinne, when godlinesse is, almost euery where, barked at and sinne and wickednesse aduaunced and extolled: so that a man shall scarse come into that company, but either he he shal heare the gospel of Iesus Christ, and the professors thereof euill spoken of: or the name of God, in common talke, blasphemed and taken in vaine: so that hee is brought thereby into this straight, that hee must either consent by silence, or sooth them vp in their sinnes and wickednes (and then hath Sathan that for which hee brought him thether) or els boldlie (according to his duety)

We must take heede where and with whom we frequent.

The inconuenience of euill companie.

uety) reproue the offenders, and then, oftentimes, the rage of the wicked is so incensed thereby that he rather increaseth his dishonouring of God then (which were to bee wished) taketh any warning to amend, and then shall the party that feareth God bee greatly greeued, to see it, and (as many consciences be very tender) feare least he haue some way bin the cause of that outrage: how much better, therefore, had it bin for such a one to haue taken heed before hand, & not to haue come there at all. Besides this inconuenience, wee see by experience, that manie are, often, ouertaken with that sinne (by frequenting wicked places & companie) which they before abhorred: and if they had known or feared that they should haue bin brought to that estate, they would haue preuented it: as for example, manie one that in his conscience approueth the truth of religion, and is perswaded that hee ought to frequent the publike exercises of the same, and doth determine at such a time to heare such a sermon: in the meane while falleth into the societie of the wicked and is among them that make no conscience of any such matter, whs keepe him worse imployed, vntill the time

By ill places and company man is (often) brought to commit that sinne which before hee abhorred.

he

be past, so that when he entreth into consideration of the matter: he may iustly say with himself, surely, this company with whome I haue bin, and this place where I was, haue frustrated my determinatiõ in beter things. I speake not all this while of drunkennes: of Whoredom: of Gaming: and suche like: which, oftentimes, are committed cõtrary to the purpose of the partie: yea contrary to his former affection and desire. And therefore (if euer thou meãest, vnfeynedly to take that course which becommeth a true christian, and if thou wilt learne to discerne the subtilties of Sathan, to shun them) beware of places of wickednes, and vngodlie companie: and learne to frequent those places and that companie where godlinesse, is exercised, that when thou departest, thou maist goe awaie bettered, and not hindered thereby.

A needfull aduise to all that will truly serue God.

19 *And shewed him all the kingdomes of the world and the glory of them*] we see how the enemy waited the opportunity of the place, and yet hee findeth not all things fitly prepared to his purpose, (for he hath experience of Christs wisedome in discerning his intents) and therefore he doth at the first only

shewe

shew vnto Christ Iesus the matter wherein he meaneth to tempt him: that is, he offereth vnto his consideration, the greatnes, the maiestie, magnificence, and glorie of the kingdomes of the whole world, and so seemeth (for the time) to goe no further: wherein we may see that Sathan dealing against one that hath giuen him the foile before, and therefore (he is assured) liketh not of his practises doth vse himselfe more subtilly, then he hath done: to teach vs, that the more that the Lord reueileth his will vnto vs, and descrieth the sleights of Sathan, and the more troubles that he hath assailed vs withall, and we, thorough (Gods helpe) haue ouercome, the more slily will he assault vs, to the end that he may more easily deceiue vs. And therefore we are not to make light of this enmitie, and so be careless as many be, but the forwarder we be in the schole of Christ, to walke the more warely, and circumspectly: knowing that our aduersarie watcheth vs most deceiuably. Againe, behold how Sathan offereth the beawtie of the thing, vnto his consideration, and so letteth him alone: leauing as it were the obiect, and his sences to worke further,

Sathans sleights against the holyest.

ther, a matter worthy to be noted, for if Christ had beene (as all other men are) of a corrupt nature, it had bene a forcible way for him to haue preuailed: which he knowing well ynough, doth vse against mankind, and doth greatly ouertake them therewith: for when he would bring thée to commit any sinne, he knowing that thy nature is corrupt, and inclinable to any thing, (sauing that which it should) doth offer the consideration of it vnto thy sences: as for example, when he would haue thée commit whoredome, he will vse one meane or other, to bring thée to the sight of the harlot, and to behold her beautie, whereunto if thy lust once giue consent, he hath, what he would haue. For the resistance whereof, we must learne, that he [o] that looketh vpon a woman and lusteth after her in his heart, committeth adultery, and therefore must we continually vse that notable prayer of *Dauid*, [p] Lord turne away mine eyes that they behold not vanitie. If he would bring thée to fall into drunkennesse, he will shewe to thy sight the coulour of the drinke, wherewith if thou once be delighted, then doth this follow, that thou wilt perswade thy selfe it is pleasant

He first offereth the consideration of the thing to mans sences.

[o] Math. 5.28.

[p] Psal. 119.37.

pleasant for thy taste. That we may also stay the beginning herein, we must learne the counsell that the holy Ghost giueth vs by the mouth of the wise king *Salomon*, 9 loke not then (saith he) vpon the wine whē it is red, and when it sheweth his coulour in the cup, or goeth downe pleasantly: in the end thereof it will be like a Serpent, & hurt like a Cockatrice. To conclude, his first offer is in any temptatiō, to lay ꝑ thing which of it selfe is lawful, and thy sences together, wherewith, if he can sée thee affected & moued, then will he proceede: and therefore we haue great neede to take heede that our affections & desires do not raunge abroade about the things that belong not vnto thē, neither be too much delighted with ꝑ things that are of God allotted to man for his necessitie & delight, least Sathan get occasion thereby to enter in with vs so farre, that we shall not be able to resist him. For though the world perswadeth it selfe, that thoughts are free, and man may behold what he list, and wish at his pleasure, yet we must learne to tye vp our affections, and keepe them in more straitly, least they open the dore to great and hainous offences. Let vs yet be-

9 Prou. 23. 31. 32.

We must take heed of our affections (euen) in the things that be lawfull.

Sathan in tempting, stealeth out of mans mind all things that may let his purpose.

hold a further sleight of Sathan in this shew of these things vnto Christ: namely, that he offereth them not simply as they are, but only in the best of them, for he sheweth the glorie and honour of the world, but not the inconueniences and crosses that accompanie the same: and it is a deceiueable sleight. For when Sathan would make a man vaine-glorious, if he should together with the praise of men, shew also the small affection that men that be wise beare vnto such persons: if with the present pleasure of whoredome, he should recken vp the sicknesses and punishments that follow: if with the delightfull taste of strong drinke he should make mention of the sorrowes that ensue the same: in short, if with the fleshly contentment that sinne bringeth, he should also speake of the troubles that follow vpon it, and what punishment such shall abide at the hands of almightie God, he might iustly feare that he should preuaile but a little. And therefore whē he goeth about to bring man into any sinne, he leaueth out whatsoeuer may seeme to make against him, that he may the more easily obtaine his purpose: which we see him most notably to practise against

against our Sauiour Christ in this place: for going about to make him worship himselfe in stead of the liuing God, who only is to be worshipped, he would drawe him thereunto by the desire of the soueragntie ouer kingdomes, the which, that it may more forcibly moue the sonne of God, he propoundeth in the most excellent condition that it can be of, and neuer sheweth him of the great charge of a Kingdome, the sickle estate of Princes, nor the great accompt that they shall make, when the Lord of heauen and earth shall call them, [r] to geue an accompt of their stewardships. And with this course doth he mightely blinde the world, for we see that men are so rauished with the glorie, pleasure, and profit of this present life, that for the attaining of the same, they do not only swallow vp all the worldly inconueniences that can befall them, but which is more, make Shipwrack of conscience, & tread all Religion and godlinesse vnder foote. How true this is in the common weale, I referre it to euery mans conscience: and whether it be in the Church or no, I pray you see the iudgement of him that liued before me, and spake as he sawe,

[r] Luk. 16.2.

Reade B. *Benthams* Sermons vpon the ſame text.

when he was indifferent. Sathan (ſayth he) hath taken many of our Miniſters, and caried them vp to an exceeding high mountaine, and ſhewed them all the ſpirituall liuings almoſt in the world: Byſhopricks, Deaneryes, Prebends, Perſonages, and Vicarages, and hath told thē, this is a wealthy Biſhoprick, this is a rich Deanry, this is a fat benefice, they are all in my gift, I am the patrone of them, fall downe therefore before me and worſhip me, and if one will not content you, I wil giue you pluralities. Let no man thinke theſe things to be forged or ſucked out of mine owne fingers, for writers make mention, that the Deuill in deede gaue the Byſhopricke of *Rome* once, and ſince that time it was neuer good. And is he not ſo able now, thinke you, to giue a poore benefice, as he was then to giue the fatteſt Byſhoprick in the world? Let no man be offended with me for ſpeaking that, which all the world by experience ſeeth to be true. For where theſe miniſters ſhould be Preachers, they are tongue-tied, and that cōmeth not without great temptation. For thus he reaſo-

What goodnes then can be in thoſe that he hath alwayes giuen.

neth

neth with them: speake no more of iustification, medle no more with controuersies: rub no man on the soare: let euery man liue as he list without reprehension or admonition, and you shall lack no liuing. Do you think that Sathan hath not sworne many thus to silẽce? I haue heard of diuers that at the beginning haue bin very godly preachers, but after they haue once bin choaked vp with many liuings, they haue had such a bone in their throates (as the Deuill would haue it) that they would seldom opẽ their mouth to speak any more. This far of his words. But it behoueth those ẏ will learne in deed, to shun the estate wherennto Sathã would bring the sonne of God in this temptation, to cõsider of the world, & the things that are therein, as they be described by ẏ holy Ghost in the word of God, and wey the manifold snares ẏ Sathã hath in the same, to seduce & deceiue withall, to the end that they may walke vprightly in this vale of miserie, in the true feare & obedience of Iesus Christ. It is added by *Luke*, ẏ this great glory of ẏ world was shewed vnto the sonne of God. Marke the wisedome of Sathan.

*In the twinckling of an eye*] Which doth fur-

ther set downe vnto vs the forcible meanes that Sathan vsed to obtaine his purpose, for we see that as pleasant things do greatly moue the mind of man, and the rather, when no bitternesse is mingled there withall, so most especially when they being manie and glorious, doe come altogether, and of a sodaine. All which circumstances you see how wisely the enemy hath packed together. The doctrine then that we are to learne out of the same, is this, that Sathan will pretermit nothing, be it neuer so little, but he will take his aduantage by it to do vs harme: to the end that we may learne not to be careleſſe, seeing he so bestirreth himselfe: nor to be negligent in learning to discerne his sleights, and to auoide them, seeing he is so watchfull to seeke our destruction. Againe, in that this is said to be in a moment, or the twinckling of an eye, we may further behold that which before was shewed, namely, that the sayd temptations were not corporally, but by cogitation. For we knowe that the mind of man, in such wonderfull maner hath God created it, can at once conceiue and see those things that are farre distant, and as it were, lay them together,

The excellencie of the mind of man.

together, and make one common obiect vnto it selfe of all the world: thinking sometimes of all at once, and sometimes of one part, sometimes of an other: and such is the wonderfull celeritie and quicknesse thereof, that it is now here, and forthwith at *Ierusalem*, or in any of the vttermost partes of the earth. Which Sathan knowing well ynough, doth labour also to make this singular and most excellent grace of God to serue his turne, for the accomplishment of iniquitie: shewing vnto vs the exceeding malice of Sathan, that not only vseth the instrumẽts of sinne and iniquitie to serue his purpose, but also vsurpeth (euen) vpon the best and most excellent graces of GOD, seeking to peruert them from the right vse, whereunto God hath allotted them: which is a thing very needfull of vs to bee noted: for as it pleaseth God in his great loue to mankind, to bestow his graces both of the minde and bodie vpon man in most liberall measure (as witte, wisedome, learning, riches, honour, strength, beautie, &c.) so doth Sathan labour (euen) to make al these things, not only vnprofitable vnto vs, but (which more is) as instruments of our greater falling from God,

Sathan laboureth most to peruert the best graces of God.

God, and so of our more grieuous Iudgement. For he will teach a man to turne his wit, vnto craftinesse: his wisedome, to iniurie others: his learning, to bolster peruerse opinions: his riches, to choake the good motions of the spirit in him: his honour, to the forgetfulnesse of God, to honour him: his strength, to oppresse others: and beawtie, to pride: euen as he would haue vsed that excellent part of man (in the Sonne of God) his minde, to be a meane to drawe him from his obedience vnto GOD his father. And therfore we haue great neede to take hēede, that the graces which God hath giuen vnto vs bee not abused by vs through the suggestion of Sathan, to our greater hurt and Gods dishonour, which wee shall the better regarde, if wee set this alwaies before our eyes (& endeuour it vnfainedly in the whole course of our life) that all that wee haue, or are any way able to do, may be employed in such wise, as may best serue to the glorie of God the father, the building of the kingdome of Iesus Christ, and the benefite of our brethren, with whom we do liue.

20. *All this will I giue thee if thou wilt fall downe and worship me*] All this while hath Sathan

Sathan done no moze but only made way foz his purpose: foz hauing set him on an exceeding high mountaine, and shewed (as it were) before his eyes the beawtie of all kingdomes, he commeth then to his purpose, to wit, to offer them all vnto the sonne of God, so that he will worship him: foz (no doubt) he thought that Christ must needes be rauished with the desire of that glorious sight, and therefore would be willing to do any thing, foz the attayning thereof: which is easily to be found in man, subiect to corruption, but Christ was exempt from the same, and therfore Sathan was deceiued of his hope and disappointed of his purpose. But let vs consider his tẽptation: how conningly it is disposed & set in order. Sathan doth not go simply to the thing it selfe (as he did in the former) but before he biddeth him worship him, he setteth downe the promise, to the end (that vnto all the circumstances) he might adde this as ỹ life (if Christ would haue beleeued him) that he will bestowe them all vpon him: but Christ sawe his subtiltie, and therefore resisted him, & hath prouided that the same should bee registred foz our instruction. And yet doth the Deuill

most

most mightely preuaile with ỹ world herein: for he setteth such a colour vpon sinne, by glorious promises, and manifold pleasures and profite, which come by the same, that he can easily perswade (almost) any man to commit any sinne, for that appeareth by the course that men take in this world, that he hath already wonne their hearts vnto this perswasion, that he will giue thẽ all things. For if there bee a practise which is cleane forbidden in the word of God, you shal find euen the meanest (in outward appearance) very perfite in it, but as for those courses that God hath commaunded (whereunto he hath promised a blessing, and which he will haue done as seruice vnto himselfe) if you aske them, they knowe not what they meane: and if you speake of them, you had as good speake to a post. He doth not only (in most liberall maner) promise to bestow all these vpon Christ: but also, for a further assurance (as *Luke* recordeth) auoucheth that they are deliuered vnto him, and to whom soeuer he will bestow them. And yet we know by the Scriptures, that[f] the earth is the Lords, and all that is therein. [g] The Lord God of heauen giueth power, strẽgth,

Euery man is sharpe sighted to sinne, but dull to goodnesse.

[f] Psal. 24. 1.
[g] Dan. 2. 37.

and

and glorie. For there [u] is no power but of God: [x] he lifteth vp and throweth downe. The [y] most high deuideth to the nations their inheritance, and seperated the sonnes of *Adam*: so that we may behold the impudencie of Sathan, and his lying presumption that dare vindicate vnto himselfe that wherein he hath no interest, where-withall (notwithstanding) he preuaileth much in the world: for they that do beléeue that these things be the Lords, and are bestowed (as blessings) vpon none, but those that receiue them at his hands (which is by those lawfull meanes that he himselfe in his worde hath prescribed and warranted) are carefull that they neuer desire that whereunto the Lord doth not offer good meanes: contrariwise, they that beleeue it not, but haue rather taken out the lesson, that Sathan is the giuer of them, do by all subtile & indirect meanes seeke to attaine vnto their desire, holding this for a principle, that he that dissembleth not cannot liue: and this for an other, that he that dealeth iustly shall dye a begger. Hath not the Deuill (thinke you) perswaded such persons that the world is his, and he hath the bestowing of it at his pleasure?

[u] Rom. 13. 1.
[x] Psal. 113. 7.
[y] Deut. 32. 8.

Who beleeue God to rule the world, and who not.

pleasure? Yes verely. And therefore they make no conscience of right or wrong: they neither feare God nor mã, but (so they may haue their wils in pleasure, profite or worldly estimation) they care for no further. Contrariwise, those that feare God haue not only learned to abhorre and detest such dealings in themselues, but also in those monstrous *Anakims* that followe such wicked waies. But here may seeme to arise a doubt, how this can be so, that Satan should haue so litle interest in the world, seeing, our Sauiour Christ doth in [z] diuers places cal him the prince of this world: & S. *Paule* calleth [a] him the God of this world. I answer, that these be two true sayings: Sathan hath nothing to do with the things of this world: and, Sathan is the God of this world. For it is euident that God[b] made al things both in heauen & earth, which were all exceeding good, & he doth continually so protect & gouerne them, that the [c] Sparrow falleth not on the ground, without his will. So that in general they are thus to be recõciled, whatsoeuer is good in the world, that is God the ruler and disposer of: but whatsoeuer is euil, that same doth Sathan direct and gouerne.

An obiection.

[z] Ioh. 12. 31. & 14. 30.

[a] 2. Cor. 4. 4.

Answere.

[b] Gen. 1. & 31.

[c] Math. 10. 29.

Then

The he hath nothing to do with the things of this world, so farre as they be good, & vsed to the right end: which is to the glory of him that made them, and the benefite of the possesser. But he is Prince of this world, first in respect of the sinne that is committed in the same: for as he was the first that sinned, so was he the cause of the transgression of mankinde, and therefore is the continuall ring-leader of all vngodlinesse. Secondly, he is called the Prince of this world in respect of that he doth, and not of that he may doe, for he is an vsurper: to witte, through sinne captiueth and subdueth man vnto his obedience and slauish subiection, whereunto men doe so generally yeeld, that he onely seemeth to bee serued, and the Lord of heauen and earth thrust out at the doores: and therefore is hee called the Prince of this world. Thirdly, he is called the God of this world, for that they who (by the iust Iudgement of God) are giuen ouer [d] into a reprobate minde, being [e] blinded in their vnderstanding, doe giue themselues ouer not to obey the trueth, but to [f] beleeue lyes, and obey Sathan in the whole course of their life. Yet all this his power and soueraigntie is ruled

Sathã in three respects called the prince of this world.

[d] Rom. 1. 28.
[e] Ephes. 4. 18.
[f] 2. Thes. 2. 11.

ruled by the raynes of Gods prouidence, that he can do nothing, without his [g] leaue, no not so much as enter into [h] the Swine. Which is vnto vs a great comfort, and (in deede) the staffe of all our affiance: for when we see the malice of Sathan, the crueltie of the wicked, and our owne wickednesse, wee could haue nothing to relist, but only this, that Gods prouidence (whom we feare and in whom we repose our confidence) so directeth al things, that without his will (which is in his Sonne Iesus Christ, louing towards vs) nothing can be attempted or performed.

[g] Iob. 1. 12.
[h] Math. 8. 31.

*If thou wilt fall downe and worship me]* Wee see his liberall offer and how bountifull a hand he hath in that which is none of his owne, and yet notwithstanding doth he promise this vpon meere liberalitie, without respect of any other matter? No, it was neuer his meaning, for none shalbe benefited by him but such as will do him homage: so that wee may note here in Sathan, that minde which he accused the seruant of God [i] *Iob* to bee of: to wit, that *Iob* did not serue God for nothing: but because God had enriched him, therefore (only) was he godlie

[i] Iob. 1. 9.

and

and feared the Lord. And why did he charge him with such a hainous crime? Forsooth, because he was of the same disposition himself. The doctrine (then) that we learne out of the same is this: that as wee see Sathan to be minded, euen so (if you looke into the course of this world) shall we see his instruments to be affected: that is, to measure others by themselues, and to thinke (though they bee most wicked, and most vildly disposed) that no man is better: so that the deceitfull man will trust none, but thinketh that euery man will deceiue him. The lyer beleeueth not an other of his word, because he himself maketh no conscience of lying: he that shunneth the offences that the world exclaymeth agaynst (only) to stoppe mens mouthes, doth thinke that no man doth more: in one word, let a man bee neuer so wickedly bent, yet thinketh he no other men to be any better. Cõtrariwise, the man whose mind is truely regenerated, thinketh so basely of himself, and by charitie (the fruit of his faith) [k] hopeth so well of euery man, that (vnlesse he knowe the contrarie) he alwaies iudgeth the best. Agayn, you see how liberall he is of promise, but he tieth it vnto a con-

The wickedest man thinketh euery man as bad as himself.

[k] 1. Cor. 13. 7.

a condition: wherein you may perceiue how contrarie his affection is vnto the minde of the Lord: it is true ỳ God will be worshipped of all that he dealeth mercifully withal, but yet doth he freely bestowe his mercie, without any respect of our worshipping him afore-hand. But Sathan will be worshipped before he wil performe his promise. So that as the contrarie disposition of God and Sathan appeare in this peynt: in like maner (if you examine it well) shal you find them that are of God, and them that are of their father the deuill to be. For the godly hauing obteyned mercy at ỳ hands of God, are also enclined vnto pittie and mercie, being carefull to doe good (according to their power) not for gaine, but because God hath been fauourable vnto them. The wicked, on the other side, being minded as he is by whome they are guided, will promise very bountifully, and giue as sugred words, and vse as glorious termes, as though their tongues were made of butter. But all that euer they promise is with an if: for if they gayne not by thee: or if thou please not their humour: or if thou crowch not vnto them: they will not onely not performe the least part

With what mind the godly are liberall.

Whom the wicked do like and whom not.

part of their large promises, but thou shalt find it in experience, ỹ they will be vnto thée (as Sathan was euer after to Christ) thy greatest enemies, and (as much as in them lieth) do thee the greatest displeasure. Wel, let vs proceede: the deuill will be worshipped: what doth he desire whē he would haue Christ Iesus to fall downe and worshippe him? Surely no lesse then that which was due vnto God the father: for looke what it is that GOD requireth of vs in his word, when he biddeth vs worshippe him, and all that doth Sathan most impudently challenge vnto himselfe. But you will say vnto me; that Sathan shewed himselfe herein a very fole, for no man was euer found that would say he would worship ỹ deuil. Well, thus can he conningly teach thee to play with termes and speeches, while he get dominion ouer thée, to make thée worship him in deede. For (if wee shall truely measure things by the line of trueth) we shal see that Sathan is greatly obeyed in this poynt: for what is it to worship God but to feare him, & bring forth the fruites of the same, which is obedience? Now we cannot tell one of vs whom an other doth feare, but by the fruits

[l] Math.7.26. which (Christ telleth vs) the [l] tree is knowne by. The fruit by which euery tree is to bee knowne, is obedience, and by obedience, are we knowne whose [m] seruants we be (as S. *Paule* teacheth vs) the obedience vnto God is godlinesse, in the keeping of his commandements: the obedience vnto Sathan is wickednesse, in transgressing the lawes of GOD. Now let vs come to the poynt: if there be moe found that giue themselues ouer vnto sinne, in neglecting of the word of God, blaspheming of his holie name, profaining of his Saboath, disobediēce, whoredome, drunkennesse, vnlawfull getting, and slaundering: then that bee carefull to knowe GOD, and striue against all impediments to reforme their liues according to his holie word, it must needes followe that the greatest number (howsoeuer they pretend the contrarie) doe obey Sathan in this poynt to fall downe and worship him: besides this there is an other way to worship Sathan, which many do walke in, and that is thus. We knowe that those which worship God do propound vnto themselues his lawes to be obeyed, and so make godlines their chiefest studie: if then wee propound any other

[m] Rom.6.16.

Who they be that fall down and worship the Deuill.

thing

thing for our chiefest marke, wee worship Sathan. They therefore that make their [n] bellie their God (as the Scripture speaketh) in giuing themselues ouer to *Epicurisme*, and voluptuousnesse of liuing: they that are caried away with couetousnesse (which is Idolatrie) and haue their greatest care to heape vp riches together: they that make the vanitie of worldly pomp and honor their principal end (vnto one of which (almost) the whole world is addicted) do not serue God, but fall downe before Sathan and worship him. This is not all, for Sathan preuaileth in this poynt yet further, not only in getting men into his iurisdiction to fall downe and worship him, but also in making men his substitutes herein, creating them petie Deuills to chalenge the same things vnto themselues, from the hands of men which he himselfe would haue had giuen him here of the sonne of God: which (in a word) is thus put in execution, whensoeuer any man requireth obedience vnto himselfe, which cannot bee done without the breach of Gods commandements, or commaundeth any thing which is to the hinderance of the glory of God, and staying of the

[n] Phil. 3. 19.

[o] Ephes. 5. 5.

Pettie Deuills.

course of godlines. For God hath set euery man in his seuerall place, not for the breaking, but the further obeying of his lawes, and he neuer erected that calling which is a stoppe vnto his glorie: For so much as he made P all things to serue thereunto. Now you see, I trust, in some measure, what the deuill would haue Christ do, and how farre he proceedeth in practising this in the world among men. I am sure that you thinke by this time, that this temptation is not the subtilest, but the grosest and most palpable impietie of all other, and therefore Sathan may seeme to deale foolishly. But wee are thereby to note, that he doth not only deale conningly, but also most impudently. For wee see in experience how that he, often, laboureth to perswade men vnto most horrible facts, as to murther their dearest and neerest friends: yea oftentimes, to make away their owne selues, and, alas, he preuaileth many times there-withall. But yet, euen, by this may we learn (if it please God to giue vs the right vse of it) great comfort: for first, when Sathan doth deale thus impudently, and shamelesly, with vs, to suggest into our mindes, most haynous, and horrible

P Pro. 16. 4.

horrible motions, we are, as carefully to resist them (least they ouertake vs to our own destruction) so comfortably to lift vp our hearts in hope, that God will in his good time cleare our mindes of such cogitations, and also perswade the same vnto others, in the like case, euer hoping that the Lord will giue their extremities a ioyfull issue. Secondly, when wee see ẏ our troubles do not diminish, but encrease (and in our eyes wee being weakned) and Sathan seemeth to insult in such boystrous manner, as though he had almost got the victorie: euen in that case we haue Christ Jesus for our exãple, who was tempted at the last, most haynously. And therfore we are to be so farre frõ hanging down our heads & dispayring at ẏ view thereof, that wee may conceiue good hope, that our deliuerance is so much the neerer, as our foe is the fiercer, & Gods presence is most forcible and fauourable, where Sathans enimitie is most hard and cruell.

What we are to think when Sathan is most fierce.

*Then sayd Iesus vnto him, auoyde Sathan*] 21
When Christ doth see the impudencie and boldnesse of this tempter, that notwithstanding he was beaten backe twise before, yet he not only setteth vpon him agayne, but in

most shameful maner, arrogateth vnto himselfe the dominion of the world, which (in deede) is none of his, though he doe vsurpe vpon it, as we haue heard, & vpon the same hath so brasen a face, as to bid Christ Iesus the Sonne of God (who was come into the world, to teach men the true worshippe of God) to giue vnto him that honor which is due to God alone: he answereth him more sharply then before he did, saying vnto him auoyde Sathan. As if he should haue sayd: Get thee hence, thou aduersarie to me, and to all mankinde, thou enemie to all trueth, thou seducer and deceiuer, thou lyer and vsurper, auoyde out of my presence: for whatsoeuer thou promisest, if it should bee performed (for so much as thou art my professed enemie) it cannot be of any good meaning of thee, & therfore cannot do me any good. So that by this first braunch of ỹ answer of Christ Iesus vnto Sathan, we learne (to begin withall) this lesson that the consideration of the name of the enemie, & what it doth signifie, (because it expresseth his nature) is a forcible meanes to beat him back & disappoint him of his purpose, & weaken his strength.

The view of the name of Sathan, and what it signifieth, auayleth to beate him backe.

And

And therfore it hath pleased the holy Ghost in the Scriptures, to tearme him with these titles which do make manifest his disposition: as the name of Deuill signifieth a deprauer and wrangler: he is called a Lion in respect of his deuouring of men: the tearme of Dragon importeth his venemous poyson: Christ saith he is the ¶ father of lyes, to shew that he neuer meaneth so well as he pretendeth: and heere he is reproued by the name of Sathan, which signifieth an enemy or aduersarie. All is to this end, that we may learne this lesson: that for so much as his whole indeuour is to destroy vs, and that he is a professed enemy vnto vs, those offers that he seeketh to bestow vpō vs (for so much as they come frō him that wisheth vs no good) though we sée no hurt in them, yet are we iustly to suspect them: and therefore to take hæde, that we in no wise yeeld vnto them. Againe, we see how Christ taketh him vp farre more sharply then in the former aunsweres he did, for then he aunswered him simply with the text, & neither reproued him, nor urged the meaning of the words, but only in the bare alledging of it: and heere he not only taketh him vp with a

¶ Ioh. 8. 44.

The faire offers of an enemie can not be in good meaning.

most

most sharp reproofe, but also pressed him (as we shall see anone) with the text in more forcible manner. The cause whereof, we are to search out, that we may haue the benefite of it to our owne instruction. If you marke well these things that Sathan urged vnto Christ before this, you shall find them to be of another kinde, namely, to concerne himselfe, and not God (immediatly) as this doth, for though it be a dishonour vnto God, when a man is urged to offend in the least point of his Religion: yet it concerneth the Lord more nearely, whē one shalbe sollicited to violate that worship and honour whereof he is very [r] icalous, and which he will not giue vnto an other: and according as it is more hainous in the eyes of the Lord, so is it to be estéemed a thing more odious vnto man, and therfore to be repelled with more courage: Which (if you marke well) you shall see in the practise of our Sauiour in this combate: for so long as Sathan medled with those things that concerned Christ himselfe as the matter of his bodie, he answereth him, though always most perfectly, yet more mildly: but when he cōmeth vnto this point, to vrge him vnto those things

[r] Exod. 20. 5.

things which concerne the thurſting of God from the iuriſdiction of his creatures, & depriuing him of his glorie & worſhip, he dealeth no more mildly & meekely, but rebuketh him in moſt vehemẽt manner, and painteth him out in his naturall coulours. So that the example of Chriſt is vnto vs a notable preſidẽt, how to behaue our ſelues towards wicked men in the world, whereof ſome are enemies (thoughe to God in dede) in pretence, onely to our perſons: ſome euen in ſpeach & behauiour profeſſed foes vnto our Religiõ, and ſo immediatly vnto the Lord. Concerning them that are our enemies (for ſo much as we are to be patternes of all pacience, and [f] to ouercome euill with good) we muſt vſe our ſelues more gently towardes them, [t] reproouing them with all long ſuffering, and meekeneſſe, to ſee if it will pleaſe God to graunt them repentãce, & deliuer them out of the ſnares of the Deuill: But if they be enemies vnto our Religion, then are we to put on an other kind of behauiour towards them, that is to reſiſt them, (euen vnto their faces,) with all courage and boldneſſe, that they may know ỹ we be zelous for the Lord God of hoſtes, and

When we are to ſhew our ſelues milde, and when ſharpe.

[f] Rom. 12. 21.

[t] 2. Tim. 2. 24. 25.

and tender his glory, more then our owne estimation, or benefite. Which practise (if we loke into the scriptures) we shall see to be obserued by the most notable instrumẽts of Gods glory: for it is said of *Moyses*, that he was the [u] meekest man that was vpõ the earth: and yet none was euer either before him, or after him (Jesus Christ excepted) more filled with zeale, and courage, then he shewed himselfe to be, when he dealt with them that were enemies [x] to God and his truth. The Apostle *Paule*, who in his doctrine doth so often exhort vs vnto [y] meekenes, and gentlenesse: yet loke what singuler boldnesse he sheweth himselfe to be of, whẽ he dealt with that [z] sorcerer, who would haue peruerted *Sergius Paulus* frõ the faith. But to goe no further then our sauiour himselfe, who is to vs an example of all perfection, doth not he bid vs learne of him, [a] for he is lowly and meeke: doth not he shew himselfe in the whole course of his life most milde: and yet how [b] roughly & sharply dealeth he with the Scribes and Pharisies, who were deprauers of the truth of the law of God. We see then in what manner, & at what times we ought to be milde, and

[u] Nom. 12.3.
[x] Exod. 5. &c.
[y] Ephes. 4.2.3.
[z] Acts. 13.10.
[a] Mat. 11.19.
[b] Math. 23.23.

againe when we must be earnest, which is a lesson needfull to be learned, as generally of all true Christians, so perticularly and especially of vs Ministers: for these are such dayes (if not worse) as our sauiour Christ spake of, that whether we come [c] full or fasting, we are refused, if we pipe, they will not daunce, and if we weepe, they will not mourne, that is, of what spirit soeuer we be, whether milde, or sharp, whether gentle, or rough, no way will please them, because they wil needes be dampned. In which peruerse frowardnes, this doctrine wil stand vs in good stead, that is, to be patient, & gentle in our owne cause, but zealous, and whot in the cause of the Lord, and then let the world take exceptions as long, and as much as it can, our conscience will beare vs witnesse, that we do that which God commaundeth, wherewith, whosoeuer is offended, sinneth not against vs, but the Lord.

[c] Luk. 7. 31. &c.

The peruersenes of the world.

*It is written, thou shalt worship the Lord thy God, and him only shalt thou serue.*] This is the repulse that Christ giueth vnto Sathan, and such a blow as made him finally to depart for that time. The words that are heere alleadged, be not to be found

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in

in so many sillables in any place of the Scriptures, though the sence and meaning is in many places. That whereunto Christ alludeth, is written in two seuerall places of[d] *Deuteronomy*, where be these words: thou shalt feare the Lord thy God, and serue him: In stead of feare, Christ putteth worship: and to the word serue, he ioyneth only, both which, are to be considered. For the first: where Christ taketh worship for feare, the difference is no more, but to set downe the effect in stead of the cause, for the feare of God is that reuerent opinion that man ought to haue of God, in regard of his greatnes and his owne weakenes: and the worship of God, is that necessarie fruite that feare bringeth forth. Now for asmuch as Sathan challenged vnto himselfe worship, which is the fruit of the feare of God, and therefore is alwayes included in the word feare, Christ opposing his aunswere, to the demaund of the enemie, taketh that part of the sence of the commaundement, though not the verie word, which the aduersarie did seeme to arrogate vnto himselfe. Now for the word only, which Christ seemeth to adde vnto the text, if we marke

d Cap. 16 13. 10. 20.

The difference betweene the feare and worship of God.

marke it well, we shall see that it is most agreeable to the meaning of the holy Ghost: for that sentence, in so much as it belongeth to the worship of God, must be referred vnto the first commaundement, wherein God excludeth all others, and taketh all vnto himselfe: the meaning of it then must needes be, that this seruice is only to be giuen vnto God: Againe we knowe in the course of the whole scriptures, that when God speaketh, as we call it, indefinitely, the sence is euer to be taken generally: as when he sayth, [c] curssed is he that maketh flesh and bloud his arme, he meaneth all and euerie sort of flesh and bloud. Againe, when he saith, [f] Search the Scriptures, for in them you thinke to haue eternall life, he meaneth in them only. So when he saith, thou shalt feare the Lord, and serue him, he meaneth only him. You see then how the aunswere of Christ, though it varie something in the words of the text which he alleadgeth, yet it differeth nothing from the sense & meaning. Now if you mark ẏ words spoken, & lay them to the demaund of Sathan, you shall see that they are being thus alleaged, much more forcible thã otherwise.

[c] Ier. 17. 5.

[f] Ioh. 5. 39.

For

For if Christ had spoken in generall of the feare of God, Sathan (being a cauiller) might haue replied that he required worship and not feare: but when Christ speaketh of worship, which (in deede) is conteined in feare, he stoppeth his mouth that way: againe, if he had said thou shalt serue God, Sathan might peraduenture haue aunswered, so thou mayest, and yet worship me. But when Christ addeth this word (only) he speaketh no more, then the text conteineth in it, being compared with other places, and yet cutteth off all occasions frō the enemies of further wrangling. The manner therefore of Christs dealing with the text doth teach vs, that, for the right ouerthrowing of an aduersarie, and conuicting of any gaine-saier, it is greatly materiall how the Scripture be alledged: for it is not only meete that the sword of the spirit be drawne out to cut downe, all that is raised against the truth: but also, that an edge be set vpon it, by the wisedome of the handler. For as euery one that can handle a sword, is not by and by able to wound his enemy, and defend himselfe with it, so euery one that alleadgeth ỳ Scripture (though he alledge it truly

An example how to alleadge the Scriptures.

truly, and to a good purpose) is not able to ouerthrow the aduersarie with it, vnlesse he do vnderstand the true meaning of it, that he may produce it, to the most aduantage to his cause. Thus we see how Christ applyeth the Scripture, and what we haue to learne out of the manner of the same. The doctrine that we are to obserue out of the answere is this, that in the matter of Religion, not only the hart and inward affection is due to God, and to be giuen only vnto him, but also all externe and outward iestures either of word, countenance, or corporall behauiour. Which is diligently to be noted, because of our Papists, who will confesse that God, for so much as he is a spirit, must haue all spirituall worship: but say they, that letteth not, but we may giue outward worship vnto Saincts, Images, Reliques, &c. Wherein they either shew themselues marueilous ignorant, or rather wilfully obstinate: for the word that Christ heere vseth for worship, is not to be vnderstood only of inward, but outward worship rather: and signifieth properly to prostrate, or fall downe vpon the face or knees. Now for as much as Christ vendicateth this to be due only vnto God, it is euident that no out-

What it is to worship God.

g Ioh. 4. 24.

ward worship (in respect of Religion) is due to any other: but because they will euidently shew themselues, of set purpose, to gainesay the manifest truth, they flée vnto a foolish and friuolous distinction of two *Greeke* words, Latria, and Doulia: and say that in déede the worship which is called Latria, is due to God, but Doulia is due to Saincts and Angels. But if I shall shew vnto them, that both those words are vsed in the booke of God indifferently when the worship of God is spoken of, what will then become of their distinction? for the first word, they make no question, and therefore I néede not speake of it: but let them (or their Clarks that vnderstand the tongues) looke into the 16. Chapter of the Epistle to the [h] Romanes, the 18. verse, and there they shall sée, that he (speaking of the seruice of Iesus Christ) vseth the *Greeke* word, frō whence Doulia is deriued. But let them goe (as not worthy to be named when we speake of the seruice of God) and let vs learne the lesson that our Sauiour doth teach vs in this place, to know that God will haue all inward & outward seruice that euer any man ought to do, in respect of Religion, and therefore let vs take héede, that while we

The popish distinction of Latria and Doulia ouerthrowne.

[h] Rom. 16. 18.

part

part stakes betwixt him and others (who in deede can away with no fellow) we procure his Maiestie not only to reiect our seruice as stincking in his nostrels, but also renounce vs, and say at the latter end [i] depart from me, ye workers of iniquitie.

[i] Math. 7. 23.

*Then the Deuill left him.*] Now followeth in a word, the issue of his triall: First, in respect of his aduersarie. Secondly, of himselfe, of his aduersarie that he being put to the foile, went his way and left him: *Luke* saith, for a season, whereby we learne. First, that the end of trials is, [k] as *Iames* saith, if we resist the Deuill, he will flee frō vs. Secondly, that yet he will neuer finally be ouerthrowne so long as we liue: for as he departed from Christ but for a season, so doth he leaue vs, not as though he were vtterly conuicted, but as one that goeth to make better prouision against vs, and to wait his better opportunitie. And therefore we may neuer promise our selues rest, from his assaults, so long as we are in this tabernacle of clay (as is noted aboue) subiect to corruption and mortalitie: againe, it is a comfort for them that are often tempted, that they neuer distrust or dispaire, though their troubles are many, for so much as it

[k] Iam. 4. 7.

was the lot of Jesus Christ the sonne of God.

*The Angels ministred vnto him,*] that is, the Lord sent his holy Angels to comfort him, not that he was destitute before, but that in his triall he hauing lesser feeling of their presence, might now haue more consolation in their seruice, which is the end of all the trials of all Gods children, as we are taught in many places of the Scriptures, for that the Angels are also appointed to seruе for their comfort, which shalbe [l] heires of saluation. And therfore let vs with [m] patience runne the race that is set before vs, loking to Jesus the aucthour and finisher of our faith: Let vs be contented to abide the blowes of Sathan, the reproches of the world, and pricks of our flesh, knowing that as it is Gods will and determination to haue vs passe thorough the furnace of afflictions: so will he giue in his good time, ioyfull issue of the same, to his own eternall glorie, and the endlesse confusion of our aduersaries that molest vs, and to the euerlasting consolation of our owne soules.

[l] Heb. 1. 14.
[m] Heb. 12. 1. &c.

## ¶ A Prayer after theſe *Sermons.*

MOſt gratious God and louing Father, wee thy vnworthie ſeruauntes preſent our ſelues here beefore thy glorious Maieſtie, not truſting to our owne merites or worthineſſe, but onely to thy mercy in thy ſonne Ieſus Chriſt. For we acknowledge, from the bottome of our harts, againſt our ſelues, that we are not onely conceiued & borne in ſinne, but alſo haue cõtinued in the ſame, frõ the beginning of our time vnto this preſẽt, tranſgreſſing thy lawes and commaundementes both in thought word and deede, in ſo much that we are not worthy to appeare before thee, much leſſe to preſume to begge or craue any good thing at thy hãds, with hope to obteine the ſame, if thou ſhouldeſt deale with vs according to our deſeruinges, notwithſtãding (moſt merciful & holy Father)

ther) for as much as thou haſt commaunded vs to call vppon thee, when we feele our ſelues loadē with the burthen of our ſinnes, and haſt promiſed to eaſe vs: We truſting vnto the truth of this thy promiſe do come vnto thee at this preſent, moſt humbly beſeeching thee (for thy ſonne our Sauiour Ieſus Chriſtes ſake) to pardon and forgiue vs all our ſinnes, to blot them out of thy remembraunce, and to burie thē in ſilence that they neuer appeare before thee to accuſe vs: And we beſeech thee (good Father) to worke in our hearts an earneſt loathing of ſinne, a deteſtation of all iniquitie, with a carefull deſire and an vnfayned indeuour, to frame our liues and conuerſations, according to thy bleſſed will. Lorde for ſomuch as we haue learned out of thy holy word, that all thoſe whome thou haſt vouchſafed to giue into the hands of thy ſon Ieſus Chriſt, ſhall continually (ſo long as they liue in this preſent world)

world) be aſſailed, with trials, temptations, tribulations and afflictions, by reaſon of the malice of Satan, their enemy, the alluremenrs of the world: and the enticements of their owne ſinneful natures: We acknowledge and confeſſe, that a greater honor can no way befall vnto vs, then to be moleſted by thy enemies for the teſtimony of thy truth: yet (Lorde) ſuch is our weakeneſſe by nature, and ſo vnfit is our fleſh to begin, or continue any good thing, that we muſt needes quaile in the ſame, and vtterlie renounce thee and thy truth, vnleſſe thou of thy gracious goodneſſe aſſiſt vs with thy grace, in ſuch wiſe, as both the loathneſſe of our fleſh (to do any good thing) bee taken away, and alſo thy fauour ſo ſupport vs, that wee may bee ſtrengthened to abide in thy true feare and ſeruice. We beſeeche thee therefore good Father (euen for his ſake whoſe bloud thou accompteſt not too deare for our redemption) that as it is

thy

thy will to impoſe vppon vs this eſtate of bearing the Croſſe for thy ſake, ſo thou wouldeſt giue vs ſtrength, contentedneſſe and patience to make vs able to vnder-go the ſame. Lorde let not our weakeneſſe, betray thy glorie, let not our ſhrincking, giue aduauntage vnto thy foes: neither let our wantes, anie waie hinder thy graces from comeming vnto vs: but for as much as thou haſt thought it moſt meete, to haue thy glory ſhewed in weakenes, thy power to be perfect in infirmitie, and the fooliſh ones of the world to confound the wiſe, graunt (we beſeeche thee) that we may ſo fight vnder the banner of Ieſus Chriſt thy ſonne, and ſo ſtriue to builde his kingoome, in the middeſt of his enemies, that by vs thy name may bee glorified, thy truth may be magnified, thy Son Chriſt Ieſus may bee aduaunced, and our ſoules and conſciences euerlaſtingly comforted. Lord we praie thee graunt theſe graces, not alone to vs that are here preſent. &c.